

OF
SAINTS.

A
Treatise of the fellowship, that
the faithfull have with God, and
His Angels, and one with an other;
in this present life.

Gathered out of the holy Scriptures,

BY

Henry Ainsworth.

*Let thy hand helpe me (Lord,) for I have
chosen thy precepts, Psalm 119, 173.*

L O N D O N.

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8.5
12

The Communion

22-1-18

Trinity of the Holy Spirit
The Holy Spirit is the
third person of the Holy Trinity
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To the Christian Reader, Grace, Mercy
and peace from God be multiplied

THe Communion of Christians with
the Lord and among themselves, is a
doctrine (good Reader) both needfull and
comfortable to be known: for it is the stay
and strength of the soule in many ten-
tations, and the meanes to conserue the
Church stedfast in faith and love. And if
in this point mens minds be settled aright,
upon the ground of Gods word; they will
be as the boards of the Tabernacle stan-
ding upright, with their tenons fastned in
sockets of silver. For what is sweeter to
a troubled conscience, then the assurance
of salvation; and what is better to stab-
lish our weake and fainting faith, then
when both flesh and heart do faile, to know
and feele, that ^b God is the rocke of our
hea t, and our portion for ever? Againe,
how good is it, and how ^cpleasant, for bre-
thren to dwell together in unity? like the
pretious oyntment on Aarons head, & the
dew on the mountains of Sion. God hath
appointed his holy Sonne Iesus, to be the
head & governour of his people; the ^d au-
thor of eternall salvation to al them that
obey him. He hath set up also the kingdom
of Christ on earth, which is his Church,
the ^e pillar and ground of truth. He is the
light

^a Exod. 38.
20. 23. 24
&c.

^b psa. 73. 26

^c psa. 133

^d Heb. 5. 9

^e 1 Tim. 3. 15

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f Ioh. 8, 12.

g Rev. 21, 9

10, 11.

Isa. 60, 1, 2

3.

h Rev. 21.

24.

i Isa 9, 6

k Gal. 4, 26

l Iptal. 2: 12

m Isa 32, 2

n Isa. 14, 32

o Isa. 4, 5, 6

p Exod. 13

21.

q Mat. 11

28.

r Ioh. 14, 6.

s I Ioh. 1, 3

t Philip. 3, 9

verse 10

v Deut. 12, 5

Light of the world, whom all must follow, that would have the light of life; & Jerusalem his spouse, is made bright by his glory: and the people which are saved shall walk in the light of it. He is the Father, this the mother of us all. Of the Son it is said, happy are all that shroud in him, for he is our hiding place from the wind, our refuge from the tempest of Gods wrath: of Sion also it is said, that the poore of his people shall shroud in it; for there hath the Lord created a cloud by day, & flaming fire by night, (as when he brought his Israel out of Egypt) and upon all the glory, is a defence; there is a shadow in the day for the heat, a refuge and shelter for the storme, and for the rayn. It is requisite therefore, that all men come unto Christ, if they would have life, and by him unto the Father, and abide in communion with them both; that they may be found in him, & have the justice which is of God through faith; that they may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable unto his death: this is as the first and great commandment of the law, and the second is like unto it, that they seek the place which hee hath chosen to put his name there.

to the Reader.

there, and ^x love the place where his honour dwelleth, where he feedeth and can-
 seth (his flock) to ly-downe at noon; that
 thither they bring^z their riches, their glory
 and honour, that of every such one the
 Lord may count when he writeth the people,
^a He was borne there; that so being
^b Christs, and children of the free wo-
 man, and heires by promise; they may
^c receive forgiveness of sins, and inheri-
 tance among them which are sanctified
 by faith in him: for he hath said, that
^d his Elect shall inherit his mountain, and
 his servants shall dwell there.

^a p^sal. 26. 8
^y Song. 1. 6

^z Isa. 60. 3
 Rev 21. 26.

^a p^sal. 87. 6
^b Gal. 3. 29.
^c 4. 26.
^d 18. 31.
^e Act. 26. 18

^d Isa. 63. 9.

But, two things there are, which will
 hinder our feet from running this way,
 if we beware not of them: the one is, too
 much liberty, which many men take in
 the faith of the Gospell, and obedience of
 the same, whiles they turne Gods grace
 into wantonnesse, and abuse his mercy to
 the fulfilling of their own lusts and licen-
 ciousnesse: whereas they should make an
 end of their salvation ^c in feare and
 trembling, knowing even the ^f righteous
 are scarcely saved. Whiles also they take
 boldnesse to communicate in spirituall
 actions with any, supposing that the sinnes
 of some, or of the publique congregation
 cannot hurt them, especially if in heart

^e phil. 2. 12.
^f 1 pet 4. 18.

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they disallow the evill, and condemne the same. Such men seeme not to discern the nature of communion, how farre it reacheth; or the contagion of sinne, how far it infecteth. They seeme neither to have learned the law, & which taught, that a man by bearing or touching holy things, was not himselfe made holy thereby, but a polluted person touching any of them, made them unclean: nor the doctrine of the gospel, which confirmeth, that ^h they which eat of the sacrifices are partakers of the altar, and all they, one bread and one body, which partake of one bread; ² Cor. 5.6. where if there be but a ^k little leaven, it maketh sowre the whole lump. And then looke how far they partake with other mens sinnes; so far are they in danger, to ¹ receive of their plagues.

The other impediment, is over much straitnesse which some men have in their own bowels whiles their feeble consciences are too much affected, both with their own and others infirmities. Such had need to have their knowledg and faith increased, their hearts enlarged, lest by expecting a greater perfection in themselves and others, then is to be found upon earth, they faint and fall. Let such look in the image of Christ, as he is portrayed,

8 Hag: 2. 12
13: 14

h 1 Cor. 10
18
i Ycr. 17.

2 Cor. 5. 6.
26.

1 Rey. 18: 4

to the Reader.

*in the scriptures, whiles the chastise-^{m Psa. 22}
 ment of our peace was laid upon him; so* ^{Isa. 53.}
shall they find balm for their wounded ^{mat. 27. &c.}
consciencs; and healing for their soules
by his stripes; and their shivered bones
will rejoyce. For of his cup must we all
drink our parts, and be baptized with his
baptisme into his death, before we can
tast the sweetnesse of his life; and be un-
der the rigor of that schole-masterⁿ the
law like servants, ere we can perceiue the ^{n Gal. 3. 24}
adoption of sons, and liberty of his faith
and Gospell. And if he which knew no
sin, and had but our sins imputed unto
him, felt such feares and sorrowes in his
precious soule, and was so smitten of God
and humbled, so despised and rejected of
the world: what shall we expect, in whose
** flesh there dwelleth no good thing? Let* ^{* Rom. 7. 18}
them also looke upon the estate of Christs
church in all ages from the beginning, how
it hath bin vexed with troubles and ter-
rors, Within and without, and they shall
find Sions case to be continually as ^{o a Rev. 12. 2}
woman in travell, whose paines and infir- ^{Gal. 4. 19}
mities are sometimes so great, that the ^{26, 27}
children come to the birth, & and there is ^{p 2 King. 19}
no strength to bring forth. And when they ³
have viewed the many tribulations
through which the Lord hath led his peo-
ple,

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p^re, how he hath suffered them to be buffeted of Satan, persecuted by enemies without, and molested with hypocrites within, for their triall and humiliation; they will confesse that we must walk here by a faith, and not by sight, for our ^r life is hid with Christ in God; his sponse ⁱ is blacke, for the Sun hath looked upon her, her own mothers sons have bin angry against her, and all the glory of the Kings daughter ^r is inward.

And furthest astray are such vaine men as imagin to themselves a state of perfection, as if they had already ^u attained the resurrection of the dead: and doe disclaime al churches and societies where sins are to be seene. Moses face is ^r hid from them as with a veile, they discern not the use of his law, nor end of his ministry, for a veile covereth their hearts; neither see they the possession that sin hath in them, yea in ^c all Saints, so long as they dwell in these houses of clay, for which cause they sigh ^d desiring to be clothed with their house which is from heaven, to ^c be loosed and to be with Christ. And when the veile shall be taken from those mens hearts, who so far mistake themselves to be that they are not: they wil cry With the Leper; ⁱ I am uncleane, I am uncleane.

2 Cor. 5. 7
1 Col. 3. 3
1 Song. 1. 5

1 psal. 45. 13

1 phi. 3. 11
12

1 Exo. 34.
30, 33, 35
2 Cor. 3. 13
14, 15

1 Rom. 7. 17
18, 1 Ioh. 1. 8
10
2 Cor. 5. 2

1 phi. 1. 23

1 Levit. 13
45

to the Reader.

uncleane: and will ^gremember their ^{Ezek. 16}
waies and bee ashamed, and never open ^{61, 63}
their mouth any more, because of their
shame, but will ^hjudge themselves wor- ^{hEzc. 20. 43}
thy to be cut off, for all their evils that
they have committed. Such also as either
of ignorance, or worse humour, doe un-
derly depart, and rend themselves upon e-
very occasion from the church and body
of Christ; will walke better, when they
have learned to ⁱbeare anothers burden, ^{iGal. 6. 2}
and tread in the steps of Christ, his Pro-
phets, and Apostles; who used all good
meanes with patience, to reclaime the of-
fenders, before they forsooke them. Yet be-
cause the faith must not be held ^kin re- ^{klam. 2. 1}
spect of persons, neither may we ^lfollow a ^{lExo. 23. 2}
multitude to do evill; and it often falleth
out that the ^mfaithfull city becometh a ^{mIsa. I. 21}
harlot, and they which were ⁿyesterday ^{nMic. 2. 8}
Gods people, are risen up on the other
side, as against an enemy: therefore the
saints should be wise in heart, and not
bold communion with any but in the
light, in the faith, in the true worship of
God; for he is jealous even over his owne
people, and wil not ^ospare their misdeeds, ^{oExo. 23. 21}
but will take his kingdome from them, ²¹
and remove ^pthe candlesticke out of the ^{pRev. 2. 5}
place, if they repent not; and as he saith
by

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9 Amos. 3. 2
Eccle. 7. 18
verse. 19.
verse. 20:
by his prophet, you only have I known of all the families of the earth, therefore will I visite you for all your iniquities. Thus may Christians walk as they are counselled by the wisdom of God, not being ^rjust overmuch, neither ^rwicked overmuch, laying hold, and not withdrawing their hand from this, that he which feareth God, shall come forth of them all.

For this cause have I endeavored, (though the unfittest among many,) to help forward in the way of truth, such as love the same with me; and have penned this treatise following, for their sakes, that have not means & leisure to search the scriptures as they should and would, or by reason of their weaknesse cannot gather and compare the scriptures together for their comfort and assurance in these points, as they desire. I have labored both for playnnes and brevity, as I could in so large and ample argument; and by references rather sent the reader to looke himself into Gods booke, then to insist upon collections or expositions of mine owne. Wherein if any places be alledged amisse or impertinent, or things gathered otherwise then the Text will affoord; (as through my ignorance, or
unheedines

to the Reader.

unheedines, no doubt many may be :) I humbly aske pardon for the same, both of God and his people, and do desire the Reader not to rely upon my judgement in any thing, but as himselfe by the wisdom of Gods spirit, shall see agreeable unto truth. For if any shall build upon my words, without sure ground from the Law of the Lord, he shall first offend God, who hath^u given his scriptures by divine inspiration, to teach and perswade all^{17.} 1st Tim. 3. 16
truth, to improve and correct all error, to instruct in righteousness, and make men perfect unto every good work; he shall injury me also who have written these things to be tried and examined by Christs law, not to be accepted for a law; and he shall injury his owne soule, by relying upon the word of frail man, whose breath is in his nostrils, which cannot stablish the heart, nor assure the conscience in any thing. Let therefore the grasse wither, and the flower fade, for it is the x Isa. 40. 8
word of our God that shall stand for ever.

Finally this one thing I would advertise thee of, (good Reader,) that sometimes I alledge the scriptures otherwise then our common translations have them; When the force of the Originall words doth afford an other or more ample sence.

Herein

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Herein I fear not to be blamed of any that love the truth in incorruption; and for the places so changed, I leave them to their trial that are men of judgement. The Lord who is author of every good gift unto all men, who passeth by the sins of his servants, and covereth all their trespasses; passe by in mercy, whatsoever in this work is done amisse: and turn these my labours, to the glory of his name, and the benefit of his people. Amen.

HENRY AINSWORTH.

The





THE COMMUNION of SAINTS.

CHAP. I.

*Of the Communion and peace that
was at the first; and how soone
it was broken.*



Or as much as we find
in the Scriptures so
great a difference
made, betweene the
sonnes of Adam, that
some are named the
Children of God, of the Light
and Day, the Saints of the Most
High, the Lords chiefe treasure, the
heyres of blessing; other some, the
children of men, of this world,

^a I Ioh. 3. 1.
^b Hos. 1. 10.
^c I Thes. 5. 5.
^d Dan. 7. 12.
^e Psal. 135. 4.
^f I Pet. 3. 10.
^g Gen. 8. 2.
^h Luc. 16. 8.

2 *Of the Communion that was at first,*

Chap. I. of the ¹ Devill, and ¹ of curse; and

¹ Ioh. 8. 44. the one of these sorts commanded
¹ Ioh. 3. 10. to ¹ separate from the other, but to
¹ 1 Pet. 2. 14 entertain and continue a holy ¹ com-
¹ 1 Cor. 6. 17 munion among themselves, endea-
¹ Act. 2. 42. vouring to keep the ^m unitie of the
¹ Heb. 10. 24, Spirit in the bond of peace: it is
²⁵ ^m Eph. 4. 3. good & needfull that we know, both
 who are the persons, and what be the
 causes and conditions of this com-
 munion; how far the bounds and li-
 mits of it do extend. For the better
 perceiving hereof; let us take a sum-
 mary view of the first state of us all.

¹ Act. 17. 26 2. God which hath made of ^a one
 bloud all mankind, to dwell on all
 the face of the earth; made in the
 beginning, ^a all things good: but

^a Gen. 1. 31. chiefly imprinted the image of His
 Majesty, on Angels and on men, and
 communicated his graces with them
 The Angels he created ¹ holy Spirits,

¹ Psa. 104. 4 ¹ excellling in strength, and in ¹ glo-
¹ Psa 103. 20 ry; and in all libilitie and readinesse
¹ Dan. 10. 5, 6. to do his will; and set them to serve

¹ Mar. 12. 25 himsele in ¹ Heaven, there to be
¹ Luk. 2. 13. hold the joyfull light of his face,

¹ Dan. 7. 10. where the ¹ many thousands of them
¹ Psa. 68. 17. minister unto him, and are as ^u cha-
¹ & 18. 10. rets whereon His Majesty rideth

Vnto

And how soone it was broken. 3

Vnto them hee vouchsafed his love Chap. 1.
and honour, that they should be na-
med the ^a Sonnes of God; yea his ^a Job 1. 6.
own glorious title he imparteth un-
to them, when in the Scripture he
calleth them ^a G O D S. And for
this their excellent Creation, hee ^a Psal. 97. 7.
requireth of them ^a praise and glo-
rie; which those heavenly Souldiers ^a with Heb. 1.
cheerefully ^a performe to the Lord ^a 6. and Psal.
of Hosts, of whose glory the whole ^a 9. 6. with
earth is full. ^a Heb. 2. 7.
^a Psal. 148.
^a I, 2, 5.
^a Luk. 2. 13.
^a Isai. 6. 3.

3. Gods favour unto man above
all earthly creatures, appeareth in
the goodly frame and fashion, first
of his body made of ^b earthly mould ^b Gen. 2. 7.
in admirable comelineffe, bewty and
proportion; and with all sufficient
furniture of severall members, for
his owne use and service of his ma-
ker. Hee is so clad ^c with skinne ^c Job 10. 11.
and flesh, and joyned together with
bones and sinewes; the Veines
and Arteries are so disspread over all,
and every part so cunningly framed;
in such curious wise that the Pro-
phet compareth his fashioning to
an ^d Embrodery beneath in the earth; ^d קמח
and minding this excellent worke- ^d Psal. 139. 15
manship, saith unto God, ^e I will ^e Ver. 14.

4 Of the Communion that was at first,

Chap. 1. praise thee, for I am fearefully and
wonderfully made, Into the body (the
house of clay) God did inspire the
breath of lives, and the man became
a living soule; for the breath of the
Almighty gave him life, and this
breath or mind of man, is the light
or candle of the Lord, w^{ch} searcheth
all the bowels of the belly. This spi-
rituall and immortall substance so
infused, had very singular and gra-
cious endowments of Wisdome,
understanding, will, and many af-
fections, all good: for the holy
Trinitie had consulted together to
make him an excellent creature; and
so the man did carry the Image of
God, for in it he was created. He
had knowledge, righteousnesse and
holinesse for performance of all du-
ties to his maker, and his fellow
creatures; and this in truth, simple-
nes and sincerity. He had rule and
soveraignty over the earth and seas,
and all the plenty of them; he knew
the hidden nature of the creatures,
and gave them names accordingly;
this world was made for his sake,
even the glorious Sun and Moone
and Starres for his use and service.

He:

He had the blessing of the Lord up- Chap. I.
on himselfe and the creatures under ^{Gen. 1. 28.}
him; a help like unto himselfe made, ^{chap. 2. 18.}
and given unto him, for comfort and ²²³
procreation of his kind; a garden ^{Gen. 2. 8.}
of delight, full of all pleasant fruits,
planted by Gods own hand, for to
yeeld him food and solace; he was
all honorable inwardly and out-
wardly, there was nothing in soule
or body whereof he might be ^{Idem 2. 25} asha-
med; for he was the generation and ^{Acts 17. 28}
a glory of his God, hee had given ^{1 Cor. 11. 7}
him ^{Job 10. 11} life and grace, and his visita-
tion preserved his spirit.

4. And God which made all things
for his owne sake, made this earth-
ly King to be his subject and to serve
him: wherefore hee communica-
ted with him his word, informing
him how to walk both in body and
mind obedient to his will. For out-
ward exercise hee had the garden to
dresse and to keep; for inward con- ^{Gen. 2. 15.}
templation, the seventh day ^{ver. 3.} sancti-
fied as a holy rest: and two trees be-
fore him of divers end and use, the
one of life, by the eating whereof he
might have hope to live in God ^{verse 9.} for
ever; the other of knowledge of good ^{chap. 3. 22.}

6 *Of the Communion that was at first,*

Chap. I. *and evill,* the tasting whereof would

4 Gen. 2. 17. bring him unto assured ^h death, with all his posterity. Thus God gave a law to man in his innocency, and required obedience which was easie to be performed; which he graciously would accept; for which, his blessing should have abidden, his favour and light of his face have shined still upon him continually.

1 Psa. 104. 31. Then did the Lord ⁱrejoyce in his
4 Pro. 8. 31. works, and his *Wisedome* ^k took so-
lace in the compasse of his earth;
1 Psa. 145. 70. peace was betweene him and his
creatures, all his works ⁱdid praise
him, and his Saints did blesse him;
1 Job 38. 7. the ^mstars of the morning sang prai-
ses together, and all the sons of God
(the Angels) rejoyced.

5. And then some beames of the incomprehensible light and joy and sweet society, which the Father Son and Holy Ghost had from all eterni-

1 Pro. 8. 30. tie ⁿ among themselves in the unitie
1 Joh. 17. 5. of the Godhead, were communica-
ted with those principall creatures
the Angels and men; whiles the one
1 Mat. 11. 20. sort did ^oalwayes behold his face in
heaven, the other injoyed his favours
in Paradise: then also was sweet har-
mony

mony and most comfortable fellow- Chap. 1.
ship, peace and amity : between the , Job 5. 23.
creatures, for their mutuall delight
and consolation ; without division
discord or enmity, there were no
hatefull spirits made to rebell against
God, to tempt and torment man, or
misuse any other creature. No death
diseases or calamities to molest them,
no terrours to drive them from their
Maker; no guiltie feares to afflict the
soule, no noysome lusts to reigne or
rebell in their bodies : nor any other
meanes to hinder or disturbe the
peace and communion, or cause jarre
and debate among all or any Gods
handy works.

6. But some of those sonnes of
God the Angels, soone sinned : and
abode not in the truth, neither kept
their first estate : but forsooke their
owne habitation, where they dwelt
in blisse with God : and so became
the causes of their own endlesse and
unspeakeable miseries. For they ha-
ving fallen of their owne accord ,
were not holpen nor spared, but
forsaken of G O D, separated from
the other holy and Elect Angels,
thrust out of Heaven, and bound in
A 4 bonds

9 2 Pet. 2. 4.
Ioh. 8. 44.
Iude v. 6.

2 Pet. 2. 4.

3 Of the Communion that was at first,

Chap. 1. bonds of eternall night and darke-
ness, to be reserved for judgment at
the appointed time.

7. These Spirits, being of Saints
become uncleane devils, hatefull to
the Lord, impenitent and malicious
Joh. 8.44. in themselves; fell also to be man-
killers even from the beginning; and
lyars against the truth of Gods
Gen. 3.1, 2 Word, assaulted our first Parents;
&c. the woman by the Serpent, the man
by the woman; and by subtilty drew
them into transgression of Gods
plaine Law, and so into the snares of
sinne and death: and this soone af-
ter their seating in Paradise, as by
Moses narration doth appeare. For
which willing transgression, where-
by those our progenitours wrapped
Rom. 5. 12 themselves and all their off-spring
15, 18, in everlasting woe and wretched-
ness: the communion and peace be-
tweene God and man, was soone dis-
annulled also; and with all earthly
creatures for mans sake. Then was
Gen. 3. 14, Gods curse poured out on the head
15-17, of that old Serpent, and his wrath
into the world: where the creature
Rom. 8. 20 became subject to vanitie: Man
&c. which had hid himselfe from the face
of

Of the miseries of men and devils, 9
of his Maker, was found out arraig- Chap. 2.
ned and judged for his disobedience; was thrust out of the garden of pleasure, and the holy ² Angels (Cherubims, Gen. 3. 24.) kept him from the tree of life. Thus was his happinesse suddenly changed into misery; in labour and sorrow to spend his dayes, till the spirit goe out of him unto God for judgment; and the body returne to dust.

Man (that is) in honour, and understandeth not; he is like to the beasts, that perish. Psal, 49. 20.

CHAP. II.

Of the horrible miseries that Devils and men fell into, after they had forsaken God.

THat we may the better discern Gods grace unto us in Christ, who hath freed us from all calamities, and restored us to a most happy state, from which wee shall never fall: let us take a view more particularly of the many miseries, which sinne did bring upon the creatures; so will the benefit of our redemption

10 *Of the miseries of men and devils,*

Chap. 2. on appeare most precious, our hearts shall be filled with gladnesse, and our mouth with songs of praise, to him that hath saved us from so great a destruction.

2. The Devill having willingly rebelled against God, repented not of his wickednesse, but being full of malice, set himselfe as an enemy against the Lord and his creatures.

And for this cause is named in Hebrew

Satan, that is, *a fiend*, an *ad-*

versary, enemy or resister, hindering

all good, beginning & helping for-

ward all evill. He is called also with

his fellowes *Shedim*, that is *wasters*;

for the scath and hurt which they do

preying upon the creatures and

spoyling them: and *Seghnirim*, that

is rough, rugged or hayric, for the

horror of their hiew, wherein they

appeared like *Satyr*s, or other ugly

creatures; and wherewith they ter-

rified such as saw them. In Greeke

he is named *Diabolos* (*Devil*) that

is, a calumniator, because he malici-

ously accuseth, detracteth and de-

praveth, the persons, words, acti-

ons, not of men only, but even of

God Himselfe. He is called also the

wicked

a Job 1. 6.

Rev. 20. 2.

1 Pet. 5. 8.

Zach. 3. 1.

1 Thes. 2. 18

Mat. 13. 28

39.

ד' ש' נ' ש'

Deut. 32. 17

Luk. 8. 29.

30. 34.

ש' ע' ר' ש'

Lev. 17. 7.

a Esa. 13. 21

& 34. 14.

Mar. 4. 1.

Rev. 12. 9.

10.

Job 1. 9.

& 2. 4. 5.

1 Gen. 3. 3. 4.

5.

after they had forsaken God. 11

^m wicked or malignant one, for molesting, and with his ^o fiery darts endeavouring mans ruine and misery : the ^o Tempter, for assaying to draw men unto sin : a ^p Serpent and a Dragon, for his subtilty and fiercenesse, and venomous nature : an ^uuncleane spirit, for his filthinesse : a ^lying spirit, for his falshood and deceipt, being a Lyar and the Father ^l thereof, no truth is in him. And though one Devill bee principall, yet hath hee many partners called ^his Angels; all of them malicious and ^uuncleane spirits like himself, going about with him that ^roaring Lion, to rend and devoure. These ^spirituell wickednesses are authors, instruments and abettours, of all manner ^ungodlinesse, unrighteousnesse, abomination and uncleannesse; they seeke by all means to overthrow Gods kingdom, and to stablish their owne; therefore like ravenous birds they devoure up the seed of the word, least men should believe it and be saved : and like ^envions men, sow tares among the wheat, and goe their way; they corrupt mens minds with errors and heresies, the Doctrines

of

Chap. 1

1 Joh. 3. 11

1 Eph. 6. 11

1 Mat. 4. 1

1 Rev. 12. 9

1 Luk. 11. 1

1 King. 1. 1

1 Joh. 8. 44

1 Mat. 25. 41

1 Mat. 10. 1

1 Rev. 5. 6

1 Eph. 6. 11

1 Mat. 4. 1

1 Joh. 13. 1

1 Acs 5. 3

1 Rev. 16. 14

1 Luk. 8. 5

1 Mat. 13. 25

1 Joh. 13. 1

1 Acs 5. 3

1 Rev. 16. 14

1 Luk. 8. 5

1 Mat. 13. 25

1 Joh. 13. 1

1 Acs 5. 3

1 Rev. 16. 14

1 Luk. 8. 5

1 Mat. 13. 25

1 Joh. 13. 1

1 Acs 5. 3

1 Rev. 16. 14

1 Luk. 8. 5

1 Mat. 13. 25

1 Joh. 13. 1

1 Acs 5. 3

1 Rev. 16. 14

18 *Of the miseries of men and devils,*

Chap. 2. * of Devils. Great knowledge they
 * 1 Tim. 4. 1 have to doe evill, and are therefore
 * 2 Tim. 2. 26 called *Damones*, that is, cunning or
 * Mark. 5. 12 skillfull; great abilitie also to effect
 * Col. 2. 15 it, and are therefore named *princi-*
 * palities and powers; their captaine
 * John 14. 40 being called *the Prince of this World*,
 * Eph. 2. 2 for his effectuall * working in the
 children of disobedience; and is
 * Luk. 11. 21 compared * to a strong man armed,
 keeping his palace; yet is hee also
 raunging abroad, and very diligent
 to worke mischief; and therefore
 * Job 1. 7, & 2. 2 compasseth the earth to and fro, and
 walketh about in it; seeking to
 * Luk. 22. 31 k winnow the godly as wheate, and
 make their faith to faile. And as
 there is no end of these fiends wick-
 ednesse in themselves, and their own
 abominable nature: so neither would
 there be end or measure of their cur-
 led actions and effects; were it not,
 that God restreyneth their malice,
 and hath set up the Kingdome of his
 * 1 Joh. 3. 8. holy sonne Iesus, to * loose the works
 * Heb. 2. 14 of the Devill, to destroy and * abo-
 * Rev. 12. 7, 10 lish him.

3. And as these foule spirits, being
 fallen from grace, thus set themselves
 against God and all goodnesse; so
 God

after they had forsaken God. 113

God againe casts them out of his fa- Chap. 1.
vour and from his presence, (when
in is the ^asalnesse of joy) from the ^aPsa. 16. 11
chearefull light, libertie and happi-
nesse which they injoyed, and thrust
them down • into hell; there keep- ^a1 Pet. 2. 4.
ing them in everlasting chaines, un- ^aIude ver. 6.
der darknesse, unto damnation in
that day, when hee will come to
judge the world. And although
they have in the meane space some
loosnesse and libertie, not onely to
range abroad in the world, but even
to appeare before God in heaven, ^aIob 1. 6, 7
when he pleaseth so to suffer them: ^a1 Kin. 22. 19
yet have they no joy in his presence, ^a21, 22, 23.
but ^ahorror and trembling; neither ^a1 Iam. 2. 19.
is there any comfortable communi- ^a2 Cor. 6. 14
on betweene his majesty and them, ^a15.
nor peace betweene the holy spirits ^aMat. 8. 29.
and them; but Michael and his An- ^aRev. 12. 7.
gels ^awarreth against them, ^astri- ^aIude 7. 9.
veth with them, and ^arebuketh them ^aZach. 3. 1.
in the name of the Lord, for his cho- ^a2.
sens sake. Enmitie hath ^ahe also put, ^aGen. 3. 15
and warre betweene the saints on ^aEph. 6. 12.
earth and them, the saints whom he
hath redeemed from their damna-
tion, by the ^abloud of his beloved
sonne; by whose bloud they ^aover- ^aEph. 1. 7.
come ^aRev. 12. 11

Chap. 2. come; and under their feet, the

a Rom. 16. G O D of peace ^a will tread downe

^{20.} Satan shortly. In dread those dam-

ba. 1. 11. ned spirits are of the ^b bottomlesse

Luk. 8. 31. deepe, which they desired Christ,

that hee would not command them

into; and fearefully they expect from

his hand torment, the effect of that

a Gen. 3. 14. ^c curse which is come upon them to

the utmost, and shall be executed in

unspeakeable manner and measure

in that day, when (having fulfilled

the measure of their sinne) they

shall bee ^d cast into the lake of e-

a Rev. 20. 10

Mat. 25. 41.

verlasting fire and brimstone, pre-

pared for them; and so without end

or relaxation of their misery, bee

separated from the L O R D and

all His Saints, from his life, light,

and blessed Communion, for ever

and yet.

4. Men that had been made in the
similitude of G O D, holy just hap-
py and immortall, without any want
or imperfection in soule or body;
not continuing in this honour,
but making shipwracke of faith by
believing the word of Satan; and
of good Conscience, by obeying his
Counsell, and acting [the same;
whereas

after they had forsaken God. . 25

whereas they were promised, to be Chap. 2.
as Gods knowing good and evill, Gen. 3. 5.
fell by this meanes into corruption
and misery, and became like devils,
f without God in the world; subject f Atheists
to the horreur of his wrath, and Eph. 2. 12.
eternall damnation. Whose woefull
estate is to be considered, first in re-
gard of sin; (which stayed not in one
action but fretted as a canker and o-
verflowed all :) secondly of punish-
ment for sinne, both of these are
in soule and body, and their full mea-
sure or accomplishment is of the one
in this world, of the other in the
world to come.

5. The first sinne of man was as
venim, that suddainly spread it selfe
into al the powers of soule and body:
and subdued them all under death
and corruption so soon as the serpent
had bitten him. And as he was the
root of all mankind; so did the con-
tagion also spread into all the bran-
ches his children. By 8 his disobe- 8 Rom. 5. 19
dience many were made sinners, and
became 9 dead; even by the 1 one of- 9 Ver. 15.
fence of that one man was the evill 9 Ver. 26.
propagated unto 10 al men to condem- 10 Ver. 18.
nation: who now being evill by na-
ture;

16. Of the miseries of men and devils.

Chap. 3.

Mat. 12. 34

Psa. 14. 2,

3. 4.

Rom. 3. 10,

11, 12.

Lev. 12.

Psal. 51. 5. &

58. 3.

1 Cor. 2.

14.

Ier. 10. 14.

Ioh. 1. 5.

Deut. 29.

23, 24.

1 Cor. 1. 20

Rom. 8. 7.

ver. 6.

Pro. 4. 23.

x אפך &

שנא im-

port all

these evils.

Ier. 17. 9.

Gen. 6. 5.

ture, could neither speake nor doe good but daily waxed worse. So that when the Lord from heaven looked downe upon the sonnes of Adam, to see if there were any that did understand, that did seeke God: behold, all were gone backe, all were corrupt, none that did good, no not one; yea even the children from their birth and conception uncleane and sinfull.

6. The corruption and nakednesse of man in soule, is to be seene in the understanding, which pierceth not, neither can know the things of God; yea though light shine into this darknesse, yet doth not the darknesse comprehend it, the heart knowes not, the eye sees not, the eare heares not after much instruction: mans wisdom is but foolishnesse, and whatsoever hee savoureth in mind, is enmitie against God and death to himselfe. The heart of man, which is the fountaine whence all the actions of life doe flow: is crooked, crafty, deceitfull above all, and wretched, desperately sicke even unto death: so that every fiction of the thoughts of his heart

is

after they had forsaken God. 17

is onely evill every day * even from Chap. 3.
his childhood. And as the mind is & cha. 8. 21.
without ^a the knowledge of God, ^a Jer. 4. 22.
or ^b forgetfull if it have known him; ^b Ps. 106. 21
so is it otherwise ^c corrupted in the ^c 1 Tim. 6. 7
faculties thereof, and carried with
^d vanitie. The Conscience which ^d Eph. 4. 19.
all men have within them, to ^e beare ^e Rom. 1. 15
witness of their workes, this also is
^f defiled together with the mind; ^f Tit. 1. 15.
and through custome of sinne, and
Satan's effectually working is ^g seared ^g 1 Tim. 4. 2
as with a hotte yron, and become
without remorse or feeling. The
^h Will is also alienated from God, ^h Psa. 81. 18
and from his ⁱ correction, counsell, ⁱ Pro. 1. 25.
or ^k hearing the same. All the other ^{30.}
affections in like manner corrupted, ^k Isa. 28. 12.
by cruell ^l hatred one of another, ^l Tit. 3. 3.
even of own ^m brethren; of that ^m Pro. 19. 7.
which is ⁿ good, yea even of ^o God ⁿ Mich. 3. 2.
himselſe: the love and delight be- ^o 2 Chr. 19.
ing set on ^p vanity and wickednesse. ^p Psal. 4. 2.
Finally the soule of sinfull man is
fraught with ^q all unrighteousnesse, ^q Rom. 1. 29
wickednesse, maliciousnesse, wrath,
envie, debate, covetousnesse, inordi-
nate lusts, ambition, pride, unmer-
cifulnesse, and deepe hypocrisie, with
all other vices: being ^r empty and ^r Mat. 12. 44
destitute

18 *Of the miseries of men and devils*

Chap. 2. destitute of every good grace & ver

spial. 36. 1. tue; he hath neither ^f feare of God, nor

Luk. 18. 2. reverence of man; yea, that there is

psal. 10. 4. ^e no God, be all his cogitations.

2 Cor. 5. 1 7. The body (which is the ^u earth

2 777 ly Tabernacle and ^x sheath of the

Dan 7. 15. soule) and all the members of the

same, are fit instruments to fulfill the

evill thoughts of the mind; and be

g Rom. 6. 13 y given over in like wise to the ser-

19. vice of uncleannes and iniquity: the

evils which lust hath conceived in-

wardly, are by Satans help and these

instruments, brought forth and effe-

cted. Hereupon doth man commit

all iniquitie with greedinesse: his

g Psal. 58. 2. ^a hands execute wickednesse and

g Pro. 1. 16. crueltie; his ^a feet runne to evill,

and make haste to shed bloud; his

g 2 Pet. 2. 14 ^b eyes are full of adultery, and can

g pro. 6. 17. not cease to sin, defiled with ^c hau-

g & 30. 17. tinesse and mocking, with ^d mur-

g psal. 10. 8. ther and ^e maliciousnesse; his throat

g Mat. 20. 15 ^f is an open sepulcher, the venom of

g f Rom. 3. 13 Aspes is under his lippes; his mouth

full of cursing and bitternesse; his

g Iam. 3. 6, 8 tongue, an ^g unruly evill, full of

deadly poyson, a world of wicked-

nesse, defiling the whole body, and

setting on fire the Wheele or course

after they had forsaken God. 19

of nature, being it selfe set on fire Chap.2.
of Hell, wherewith he curseth men
and ^bblasphemeth God. His car- ^{Lev. 24. 12}
kasse he decketh and cloatheth with
pride; his belly he pampereth and
filleth with excess, for it is his
ⁱGOD; he is poured out into all ^{phil. 3. 10.}
lasciviousnesse. Neither is there any
^{uncleannesse}, fornication, unnatu- ^{Rom. 1. 28}
rall filthinesse or beastlinesse, where- ^{27. 29.}
with he abuseth not his own body: ^{Lev. 20. 10.}
^{13. 15.}
no trechery, theft, murther, witch-
craft, worship of Idols, yea even of
ⁱdevils, which he committeth not. ^{Ire 9. 20. 21}
And these things he doth with an ^{psal. 106. 37}
high hand and obstinate heart, till he ^{38.}
become most ^mabominable and filthy ^mIob 15. 16
drinking iniquity as water; making
it ⁿa pastime to doe wickedly, ^{pro. 10. 23}
refu- ^{psal. 36. 4.}
sing not any evill; but for to glut
himselſe with his lothsome delights
addeth sin unto sin, and ^pdrunkennes ^pDeur. 29.
unto thirst, groweth ⁱpast feeling, ^{19.}
and after his ^rhardnesse and heart ^pEph. 4. 19.
which cannot repent, heapeth up ^pRom. 2. 5.
wrath against the day of wrath & of
the revelation of the just judgment
of God, unto whom he hath said, ⁱde- ^{Iob 21. 14}
part from mee, for I desire not the ^{15.}
knowledge of thy wayes; who is
the

20 *Of the miseries of men and devils.*

Chap. 2. the Almighty that I should serve him, and what profit should I have, if I should pray unto him.

8. So men that would themselves
 * Ezec. 28. be Gods, are fallen to such impiety,
 Gen. 3. 5. that they are not farre from the loth-
 some nature of Devils; which our
 Saviour signified, when he called
 * Ioh. 6. 70. Judas *a devill*; and the Iewes, the
 & 8. 44. *devils children*. And now God ab-
 horres al wretched mans works, and
 * Isa. 1. 13. even his most *x* religious actions,
 14. which his troubled, ignorant and
 hypocriticall conscience causeth him
 to performe. *¶* The Lord regardeth
 y Gen. 4. 5. neither *y* him nor his offering, his
 z Pro. 21. 27 sacrifice is *z* an abomination, his
 * Psal. 109. 7 prayer is *a* turned to sin, all his wor-
 * Mar. 15. 2 ship is *b* vaine, his works of mercy
 * ch. 6. 1. 2. *c* unprofitable, and *a* nothing is pure
 * Tit. 1. 15. unto him, his labour *c* and his reve-
 * Pro. 10. 16 nues are unto sinne, he himselve lyeth
 f Eph. 2. 1. *f* dead in sins, and the *g* soule of God
 g Psal. 11. 5. doth hate him. Therefore *b* his eyes
 h Iob 11. 20 shall sayle, his refuge shall perish,
 and his hope be expiration of soule
 i Eccl. 4. 17 for he *i* offereth the sacrifice of fool
 and knoweth not that he doth evill
 k 2 Tim. 3. 8 he is *k* reprobate concerning faith
 l Tit. 1. 16. abominable, *l* and unto every good
 work reprobate.

after they had forsaken God. 21

9. The reward of sin unto man, Chap. 2.
from the just hand of God, is feare-
full ^m vengeance ⁿ curse and ^o death, ^m Deut. 32.
begun in this world, to be fulfilled in ^{35.}
the next. His vengeance and curse ⁿ Pro. 3. 33.
God inflicteth, sometime by his own ^o Rom. 6. 23
powerfull hand upon the bodies and
soules of sinners; sometime he useth
his creatures to torment them: yea
often he vexeth one man by an other,
and even by himselfe. For man in
himselfe hath confusion, and is ^p a-
shamed of his owne body and mem- ^p Gen. 3. 7.
bers; his reason, will and affections ^{10.}
are often at warre one with another,
and his concupiscences ^q fight with-
in him: rancorous envie ^r fretteth ^q Lam. 4. 3.
and consumeth him; carking cove- ^r Psal. 112.
tousnesse ^s pierceeth him through ^{10.}
with many sorrowes; his owne in- ^s 1 Tim. 6.
ordinate lusts doe vex ^t and make ^{10.}
him sicke and leane; generally his ^t 2 Sam. 13.
whole life he leadeth in vanity ^u and ^{2. 4.}
vexation of spirit, all his dayes are ^u Eccl. 2. 17,
sorrowes, and his travaile griefe; his ^{23.}
heart taketh not rest in the night, for
he is like ^x the raging sea that cannot
rest, whose waters cast up mire and
durt; there is no peace unto him.
Againe he is often troubled in mind
for

22. *Of the miseries of men and devils*

Chap. 2. for his misdeeds, guilty feares doe torment his Conscience, and he is

^y 1 Ioh. 3. 20 ^y condemned of his owne heart;

^z Gen. 4. 13 ^z despairing of all help and meroy at

G o d s hand : whereupon men

dread oft times ^a where no dread

^a psa. 53. 5. is, and the ^b sound of a lease shak-

^b Lev. 26. 36 ed doth chase them away, they flee

Deut. 28. 65 ^{66.} as from a sword and fall, no man

pursuing them; a ^c sound of feare is

^e Job 15. 21, ^{22.} in their eares, that in their prosperi-

ty the destroyer shall come upon

them, neither beleewe they to return

out of darknesse. So that in this mi-

tery, loathing longer life, some lay

violent hands ^d on their own bodies,

^d 2 Sam. 17. ^{23.} and murder themselves. And man

^e Acts 1. 18. to man doth all manner of mischief

and outrage, that they are as ^e beasts

^e Eccl. 3. 18 ^{Job 24. 5, 7.} unto themselves by reproaching,

^{9, 14, 15, 21.} blaspheming, robbing, defying, cap-

^{22.} tivating and murdering one another

both secretly and openly, not sparing

their own brethren, wives, children

or dearest friends in their savage

wrath, hatred and cruelty. The Lord

moreover afflicteth their bodies

^f Deut. 28. with ^f many grievous and noysome

^{21, 22, 35.} sicknesses; their bowels are inward-

^{&c.} ly tormented with paines, their

joynts

after they had forsaken God. 23

Chap. 2.

joynts and limmes with aches, filthy Leprosies, sores and botches doe vexe and deforme them; burning and pestilent Fevers doe afflict and consume them: neither is there any part or member from the crowne of the head to the sole of the foote, which is not smitten and wounded; even the mind and understanding with phrensie and madness; and the bodies sometime devoured with Lice and Vermin, whiles they are yet alive.

g Dan. 4. 13.
29, 30, 31.

h Acts 12. 23

10. The creatures all, are executioners of Gods just judgments upon wicked men. The heavens sometime withhold their dews and rayn, and become like brasse: sometime they send downe stormie tempests, with haylstones and fire, and other evill influences, to destroy the earth, the inhabitants and fruits thereof.

i Lev. 26. 19

k psal. 18. 12

Exod. 9. 23.
24.

The Sun smiteth them by day, the Moone by night; the Stars from their bulwarks fight against them.

l psal. 131. 6

m Judg. 5. 20

The earth either yeeldeth not her fruit, but is like iron; or bringeth forth thornes and thistles and venomous weeds: yea sometimes openeth

n Gen. 4. 12.
& 3. 18.

o Num. 16.
32.

her

24 *Of the miseries of men and devils,*

Chap. 2. her mouth, and swalloweth men up
 alive. Hunger and famine do afflict
 them, that for want of food they are
 enforced to eate the flesh of their
 p Deut. 28. p owne Children. The wild beasts
 53, 57. q prey upon and devoure them; even
 2 King. 17. 25. the smallest and vilest creatures, as
 Exod. 8. 6. r frogs, flies, lice and the like, are mi-
 17, 24. nisters of wrath and vengeance up-
 on the disobedient. The fire brea-
 keth out and burneth them with
 their substance, the water overflow-
 eth and drowneth them. The s An-
 gels of the Lord, doe pursue, scatter
 2 King. 19. 35. and destroy them. And the Devils
 unto whom wretched men yield ho-
 mage and obedience, doe tyrannize
 over their t goods, their bodies and
 p Mat. 8. 33. their soules; u tearing and tormen-
 Mar. 9. 17. ting them, casting them into fire and
 18, 20, 22. into water; x depriving them of
 Luk. 8. 17. reason sence and speech: having
 29, 30, 11, 14 them also in horrible bondage under
 sinne, y working effectually in them
 Eph. 2. 2. and holding them as in a snare z un-
 2 Tim. 2. 26. to their own will. So that the bene-
 fits of God towards them wicked
 Mal. 73. 4. men do abuse to further a licencious-
 5-8. nesse and presumption; by his pu-
 nishments also they are not bette-
 red

Of the miseries of men and devils, 25

red, but increase impiety, as it is Chap. 2
written, ^b Men blasphemed the name ^c Rev. 16.9.
of God, which hath power over these
plagues, and they repented not to give
him glory: ^c they blasphem'd the God of ^c ver. 11.
heaven for their paines and for their
sores, and repented not of their works.

11. Therefore after a few evill daies
on earth, which also for his sins ^d are ^d Pro. 10. 27.
shortned, the man being broken, de-
cayed and worne out with miseries,
is caused at last to go to the ^e king of ^e Job 18. 14.
feares; death seazeth upon him, and
separateth the soule from the body;
neither can any man redeem his bro-
ther, or give his ransom to God, that ^f Psa. 49. 7, 9
he may live still for ever, and not see
the grave: but ^g terrors take him a-
way as waters, a tempest stealeth him ^g Job 27. 20
away by night, God casteth upon him
(his plagus) and spareth not, though
he would faine flee out of his hand; as
^h a whirlwind that passeth, so is the
wicked no more. For ⁱ his spirit de- ^h Pro. 10. 25
parteth, he returneth to his earth, ⁱ Psa. 146. 4
then his thoughts perish, his ^k forme
and beuty consumeth; and as he him- ^k Psa. 49. 14
selfe, so ^l his Name also shall rot. His
soule being ^m fetcht away from the ^m Luk. 12.
body (wherein it lived and joyed ^{13.}

B

but

26 *Of the miseries of men and devils,*

Chap. 2. but ^a a little while in the momenta-
^a Job 20. 5. nie pleasures of sinne,) is brought to

^a 1 pet. 3. 19. the ^a prison of hell: where all dam-
 ned ghosts fearefully expect their

finall doome, at the great day of

God, when the soules being againe

joyned with their carkasses, which

the Lord ^p will raise out of the dust;

^p Acts 24. 15

^q Rev. 20. 13

the seas and death and hell ^q having

delivered up the dead which were

in them, they shall be judged every

man according to their workes

^r 2 Cor. 5. 10^r

^f Rev. 20. 12

done in the body. The ^f bookes

shall bee opened, and all things

^s 1 Cor. 4. 5.

brought to the light that were ^t hid-

den in darknesse, the counsels of the

^a Job 20. 27

hearts made manifest; the ^a heavens

shall declare mans wickednesse, and

the earth shall rise up against him;

^a Iud. 9. 15.

Mat. 12. 36.

account shall bee given of ^x every

evill work and idle word, and God

^y Rom. 2. 8.

will render to these sinners ^y indig-

nation and wrath; they shall bee

^z Matt. 13.

39--42. &

25. 3 1. 3 2. 41

46.

^z cast into the fiery lake prepared for

the Devill and his Angels, and with

them be tormented in those eternal

flames; being for ever separated from

^a 2 Thes. 1. 9

the ^a presence of the Lord, and from

the glory of his power, from his

comfort life and light: and Death

shall

shall ^b feed upon them, the fire ^c that is not blowne shall devoure them. Then shal be ^d weeping and wayling and gnashing of teeth, with too late repentance, and fruitles lamentation, in that ^e second death, and utter darknesse, where the ^f worme shall not die, nor the fire be quenched for evermore. This is the portion of the wicked from God; and the reward of their sins from the hand of the Most High.

Chap. 3.

^b Psa. 49. 14.

^c Job 20. 26.

^d Mar. 8. 12.

^e Rev. 20. 14.

^f Isa. 66. 24.

Mark. 9. 43.

44.

The Wicked is kept unto the day of destruction; they shall bee brought forth to the day of wrath, Job 21. ver. 30.

CHAP. III.

Of mans Redemption, and the renewing of his peace by the grace of God in Iesus Christ.

GOd, though hee spared not the Angels which sinned of their own accord, and maliciously drew man into their condemnation: yet shewed hee favour to *Adam* and his Children, when it was neither de-

Chap. 3. served nor asked. For of them, he had ^a chosen to be his, before the foundations of the world, and ^b prepared for them a kingdome, which it was ^c his pleasure to give unto them; therefore could he not be hinder'd, no wisdom nor understanding nor counsell could prevaile against him, but ^e his own counsell did stand for ever, and the thoughts of his heart throughout all ages; he also ^f is greater then all, and none is able to take his sheep out of his hand; therefore he said unto them, ^g when they were polluted in their own bloud, yee shall live, even when they were in their bloud, he said unto them, yee shall live; I will ^h redeeme them from the power of the grave, I will deliver them from death.

2. Yet because as his mercy should be magnified, his justice also was to be satisfied, and death inflicted for the transgression of his law; and now mans misery and weaknes was such, as endure death he might, but ⁱ to overcome it he ^j could not, nor ^k deliver his soule from the hand of the grave: therefore had G O D of his rich grace and incomprehensib

^a Eph. i. 4.^b Mat. 25. 34^c Luk. 12. 32^d Pro. 21. 30^e Psa. 33. 11.^f Ioh. 10. 29^g Ezech. 16. 6.^h Hos. 13. 14ⁱ Job 14. 10.^j Psa. 89. 48^k 12.

ble love, ordayned his ¹ onely be- gotten Sonne, which was in his bosome, ^m one with himselfe, and in glory with him ^a before the world was; by whom ^o all things were created in heaven and in earth, things visible and invisible; and in whom all things consist; even this his owne deare Sonne had the Father ordained ^p before the foundation of the world, that he should ^q save his people from their sinnes, and ^r deliver them from the wrath to come.

3. And forasmuch as being in the ^r forme of **G O D**, and ^t very God himselfe (who liveth, and is blessed for ever) hee could not in that nature and glory (wherein ^u only is immortality) partake with mans wretchednesse, or tast of his death, which yet by *Gods* grace ^x he was to tast for all men: therefore was it also ordayned, that the ^y word should be made flesh, even the Sonne of **G O D**, when he came into the world, should be made of ^z a woman, and of the ^a seed of earthly man according to the flesh; that he should take on him the forme ^b of a servant, and bee

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Chap. 3. found in shape as a man, partaker,
^a Heb. 2, 14. ^e with his Children of flesh and
 bloud, that he might suffer for their
^d ch. 4, 15. sake, bee touched with the feeling
 of their infirmities, ^d and in all
 things tempted in like sort, yet
 without sinne.

4. This incarnation of the Lord,
^a Mat. I, 23. whereby he should becom our ^e *Em-*
manuel, that is, God with us; was
 not to be mans work, or brought to
 passe by carnall generation, but by
^f Luk. I, 35. the ^f Holy Ghost and power of the
 most Hgh, overshadowing a vir-
^g ver. 31. gin, whereby she should ^s conceive
^h ver. 35. in her wombe, and beare a ^h holy
 thing, that should be called the *Son*
of God. Who for the fulnesse of the
 grace of the Godhead, which was to
ⁱ Col. 2, 9. dwell in him bodily, and the ^k spi-
^k Luk. 4, 18. rit wherewith he was to be annoynt-
^l Ioh. I, 21. ed; should be named the ^l *Mes-*
siah, and the **C H R I S T**, that is,
 the *Anoynted* of God: and for the
 salvation of sinners, should be crow-
 ned with the title of ^m *Iesus*, that is,
^m Mat. I, 21. the *Saviour* or *Deliverer*, at whose
ⁿ Phil. 2, 10. name ⁿ every knee should bow, both
^{II.} of things in heaven, and things in
 earth, and things under the earth;
 and

and every tongue confesse that Iesus **Chap. 33**
 Christ *is the Lord*, unto the glory of
 G O D the Father; who gave him
 to be ^o his salvation to the end of the [•] *Ma. 49. 6.*
 earth.

5. For by this his Sonne, the
 p brightnesse of his glory, G O D ^{p Heb. 1. 3.}
 would reconcile the world to him- ^{9 2 Cor. 5. 19}
 selfe, not imputing, but freely [•] for- ^{• Eph. 1. 7.}
 giving their sinnes unto them; and
 by this ^f image of his owne invisi- ^{f Col. 1. 15.}
 ble Majesty, would [•] renew the hea- ^{• Chap. 3 13}
 venly image in man, which now
 was defaced, giving him [•] a new ^{• Eze. 36. 26}
 Heart and a new Spirit, even
 putting ^x his owne spirit within ^{x ver. 27.}
 him, and making him a ^y New
 Creature. For whereas the first ^{y 2 Cor. 5. 17}
 A D A M was made but a ^z living ^{z Gen. 2. 8.}
 soule, and having lost his life by sin,
 could not recover the same againe,
 but death ^a reigned over all: this ^{a Rom. 5 12}
 second Adam which was a ^b live ^{b 2 Cor. 5. 14.}
 making spirit, should ^c quicken them ^{c 1 Cor. 15. 45}
 that were dead in trespasses and sins, ^{c Eph. 2. 5.}
 and by his ^d voyce should raise them ^{d Ioh. 5. 25.}
 up, and give them life eternall; that
 so the dead men ^e might live again, ^{e 1. 26. 19.}
 and they awake and sing, that dwell
 in dust.

Chap. 3.

6. The way to worke out this wondrous grace for mens redemption, was appointed to be by great afflictions, through which the ^fPrince of their salvation was to be consecrate, that many children might be brought unto glory. For this Son of God the Lord and heyr of all things, ^gPhil. 2.7. ^{εἰς ἡμᾶς} wa^t to ^gempty himselfe, and take on him the forme of a servant, to become lesser then the ^hAngels, yea ^hHeb. 2.7,9 ^gIsa. 52.14. ^gPsal. 22.6. more ⁱdeformed then the sonnes of Adam, even a ^kworme, and not a man, the shame of men and contempt of the people, that when we ⁱIsa. 53.2. should see him, ⁱhe should have neither form nor bewtie that we should desire him though yet in himselfe, he was much ^mfairer then the sons of Adam, all his parts and features and countenance so excellent, as he ⁿSong. 5.16 was ⁿwholly delectable.

7. So when the first begotten of the Father was brought into the ^oHeb. 1.6. world, though ^oall the Angels of ^pMat. 8.27. God did worship him, the ^pwinds and seas obeyed him, the Fish ^qMat. 17.27. ^rMar. 1.13. ed his tribute, the ^rwild beasts lived ^sLuk. 8.28. at peace with him, and the very ^sdevils confessed him, and were afraid : yet

yet wretched man would not acknowledge him, his ^r own received him not, he was ^u a stranger to his brethren, an aliant to his Mothers sonnes, ^x despised hee was, and we esteemed him not. Yea God himselfe would ^y breake him, and make him subject to infirmities, and lay upon him the ^z iniquity of us all; for we ^a made him to serve for our sins, we wearied him with our iniquities; so that innumerable troubles compassed him about; and our sinnes which now were ^c his, took such hold upon him, that he was not able to look up, for which a cup was ^d given him of the Father to drink, full of ^e sorrow, fear, heavinesse, and agonie, that made his soule heaue even unto the death, and he prayed his Father, that ^f if it had been possible, it might have passed from him; offering up his prayers with ^g strong crying and teares, and sweat ^h like drops of bloud trickling downe to the ground, the shadow of death, ⁱ being upon his eyes. But because it could not be but he must drinke (for therefore ^k came hee to that houre,) and the L O R D G O D

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Chap. 3. had ¹ opened his eare that hee was
¹ Isa. 50. 5. not rebellious, neither turned back :
¹ Psal. 40. 7. 8. he ^m willingly gave up his body for a
sacrifice, and bore the wrath of God
due for our trespasses, he which knew
¹ 2 Cor. 5. 25 no sinne ⁿ was made sinne for us ;
¹ Isa. 53. 12. and ^o poured out his Soule unto
death.

8. Then came Satan the Prince
of this world, to see if he could have
¹ Ioh. 14. 30 conquered him, but he ^p had nothing
in him : yea his own time was now
¹ cha. 12. 31 come, ^q now was he to be cast out,
^{32.} and Christ being lifted up from the
earth, would draw all men to him-
selfe. The serpent beset him with the
¹ Ps. 18. 4. 5. ^r snares of death, and with foulds of
Belial to make him afraid ; but he
¹ Ho. 13. 14. said unto death, *I will be thy death ;*
and unto the grave, *I will be thy de-*
¹ Col. 2. 15. *struction* ; so he spoyled ^r the principa-
lities & powers of that kingdom of
darknes, made a shew of them open-
ly, triumphed over them in the same
¹ Heb. 2. 14 crosse, and destroyed ⁿ through death,
him that had the power of death,
that is the Devill.

9. They for whom he suffered all
these things, regarded not the rock
¹ Isa. 53. 4. of their salvation, but ⁿ judged him

as plagued. and smitten of God and humbled. He * trode the winepresse * cha 63.3. alone, and of all the people there was none with him, his y owne y Mat. 26.56 Disciples had all forsaken him and fled, that hee by z himselfe might c Heb. 1.3. purge our sinnes. He looked a for a Psal. 69.20 some to have pitie on him, but there was none; for comforters, but none He found; there was b not any that b Psal. 142.4. would know him, all refuge failed him, none cared for his soule. His owne people c betrayed him, and c Act. 3. 13. denied in the presence of Pilat, when he had judged him to be delivered, they d denied the holy one d Jer. 14. and the just, and desired a murtherer to bee given them. Then was the Lord of glory misused, and suffered much speaking against of sinners, they e opened upon him the mouth e Psal. 109. of deceit, and compassed him about 2,3 5. with words of hatred, they rewarded him evill for good, and hatred, for his friendship; they f spate on f Mat. 26. 67 his face, and buffeted him; they crowned him with g thornes, and g Ioh. 19. 1, 2 scourged him; hee became a h re- h Psal. 109. 25 proach unto them, they that looked upon him shaked their heads, yea rebuke

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Chap. 3. rebuke ⁱ did breake his heart, and he
^{i Pf. 69. 20.} was full of heavinesse, for ^k dogges
^{A Psa. 22, 16} did compasse him about, the assembly
 of the wicked inclosed him,
 they pierced his hands and his
 feete, and gored ^l his side; they
^{l Ioh. 19. 34} ^m slew and hanged him on a tree, so
^{m Acts 5. 30} was he made a ⁿ curse for us; for the
^{n Gal. 3. 13.} ^o curse of God was on him that was
^{o Deu. 21. 23} hanged.

10. But in his trouble he called up-
^{p Psal. 22, 1.} on the *Lord*, and cried unto his ^p *God*,
^{& 142. 5.} why hast thou forsaken me? thou art
 my hope, my portion in the land of
^{q Pf. 69. 14.} the living: ^q Deliver me out of the
^{15.} mire that I sink not, let me be delive-
 red from them that hate me, and out
 of the deepe waters, let not the wa-
 ter floud drowne me, and let not
 the pit shut her mouth upon mee;
^{r Pf. 22. 20.} ^r deliver my soule from the Sword,
 my desolate soule from the hand of
 the *Dogge*. In the end, he commen-
^{s Luk. 23. 46} ded ^s his spirit into the hands of his
^{s Heb. 9. 17.} Father, ^t confirmed the Testament
^{s Psa. 22, 15.} by his death, and unto the ^u dust of
 death he was brought, his grave
^{s Isa. 53. 9.} ^x was with the wicked.

11. But the sorrowes of death
^{y Acts 2. 24.} were soone loosed, because it ^y was
 impos-

impossible that the ² L O R D of life Chap. 3.
 should be holden of it; for as he had ¹ ch. 3. 15.
 power to lay down his life, so had he
 power to take it again, ^a this com- ^a Ioh. 10. 18
 mandement he had received of his
 Father, who ^b shewed him also the ^b pfa. 16. 11,
 path of life, and ^c brought againe ^c Heb. 13. 20
 from the dead, this great Shepheard
 of the sheep. Wherefore the ^d third ^d 1 Cor. 15. 4
 day he rose up alive, he rose up, and
^e his enemies were scattered, and they ^e pfa. 68. 1
 that hated him fled from before him;
 and now behold ^f he is alive for ^f Rev. 1. 18.
 evermore, Amen: and hath the keys
 of hell and of death; death hath ^g no ^g Rom. 6. 9.
 more dominion over him, for ^h it is ^h 1 Cor. 15.
 swallowed up in victory. 54

12. Thus Gods hand was ⁱ with ⁱ pfa. 80. 17.
 the man of his right hand, with the
 son of man whom he made strong
 for himselfe; the Lord ^k heard him ^k pfa. 20. 1, 2
 in the day of trouble, and sent him ^{3. 4.}
 help from his Sanctuary, remembred
 all his oblations, and turned his
 burnt offering into ashes, gave him
 according to his heart, and fulfilled
 all his counsell, ^l that we might re- ^l 1 Vc. 1. 5.
 joyce in his salvation; and set up
 banners in the Name of our G O D,
 when the L O R D had performed
 all

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Chap. 3. all his petitions. For he having thus
 Heb. 9. 14 through the eternall spirit ^m offered
 himselfe without spot unto God, ob-
 Verse 12. tained ⁿ eternall redemption; and
 having drunke of the brook in the
 Pla. 110. 7. way, hee ^o therefore lifted up the
 head. He ascended up on high with
 Psal. 68. 18. triumph, leading ^p captivity cap-
 Dan. 7. 13 tive, and approached unto the ^q An-
 Eph. 1. 20, cient of dayes, who ^r set him at his
 21. right hand in the heavenly places,
 far above all principality and pow-
 er, and might, and domination, and
 every name that is named, not in
 this world onely, but also in that
 which is to come, and made all
 Dan. 7. 14. things subject under his feet; ^s gave
 him dominion and honour and a
 kingdome, that all peoples, nations
 and languages should serve him, his
 dominion is an everlasting domini-
 on, which shal never be taken away,
 and his kingdome shall never bee
 corrupted, and this is the name
 whereby we must call him, ^t Jeho-
 Ier. 23. 6. vah our justice.

13. And now the gates of the hea-
 Luk. 23. 43 venly Paradise ^u were opened to the
 sons of Adam, and the tree of Life,
 better than that from which the
 Cheru-

Cherubims & sword had kept man, Chap. 3.
 was ^y given him by Christ to eate of ^{x Gen. 3. 24.}
 and live for ever. Now felt men the ^{y Rev. 2. 7.}
 effect of that heavenly Oracle, that
 came out of Caiaphas mouth, ^{z It is} ^{Ioh. 11. 50.}
expedient for us, that one man die for
the people, and the whole nation perish
not: for loe, the wrath of God
 kindled for mans sinne, was appea-
 sed by the death of this ^a man Christ ^{a I Tim. 2.}
Jesus, who gave himselte a ransome ^{5, 6.}
 for all men, and ^b bare our sinnes in ^{b I Pet. 2. 24.}
 his body on the tree, being the ^c sure- ^{c Heb 7. 22.}
 ty of the Testament. It pleased the
 Father by him, the ^d Prince of Peace, ^{d Isa. 9. 6.}
 to ^e reconcile all things to himselte, ^{e Col. 1. 20.}
 and to set at peace through the bloud
 of his Crosse both the things in ear-
 and the things in Heaven. For
 was his beloved Sonne, in ^f whome ^{Pet. 1. 17.}
 he was well pleased, his chosen one,
 & in whom his soule delighted, that ^g ^{g Isa. 42. 1.}
 had ^h given himselte to be an offering, ^{h Eph. 5. 2.}
 and a sacrifice of a sweet smelling sa-
 vour to God, who smelled here a sa-
 vour of rest, sweeter then that in
ⁱ Noahs sacrifice, which caused him ^{i Gen. 8. 21.}
 to say in his heart, that hee would
 curse the ground no more for mans
 cause, though the imagination of
 mans

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Chap. 5. mans heart were evill from his

& Rev. 22. 3. youth: for now there shall be ^k no
Zach. 14. 1 more curse, but the throne of God

and of the Lamb (that was slain) shall
1 Deu. 32. 43 be in the Citie, he ^l will be mercifull

unto his land, unto his people. The

Angels saw this, and were glad for

our salvation, they sang at our Savi-

ours birth, ^m *glory to God in the high-*

^m Luk. 2. 13 *est (Heavens) and upon earth peace,*

^{14.} *towards men good will.* And when he

was glorified, the thousand thou-

sands of them praised him saying,

ⁿ worthy is the Lamb that was kil-

led, to receive power, and riches, and

wiledome, and strength, and ho-

nour, and glory and praise. The hea-

ns ^o rejoiced for that the Lord

done, the lower parts of the

h shouted, the mountaines, for-

1. 1. 3. and every tree burst forth into

praises, for that the Lord had redee-

med *Iacob*, and would be glorified in

Israel, and ^p all creatures in heaven

and in earth, under the earth, and in

the sea, and all that are in them, gave

praise and honour and glory and

power, unto him that sitteth upon

the throne, and unto the Lamb for

evermore, *Amen.*

14. This

14. This grace was the ⁴Wise Chap. 32
dome of God in a mystery, the hid- ⁹1 Cor. 2.7
den wisdom which God had fore-
determined before the world, unto
our glory; but ^r it was hid from the ^rIob 28.21.
eyes of all the living, and ^hid from
the fowles of the heaven; none ^hof ¹1 Cor. 2.8,
the Princes of this world knew it, ^{9.}
no eye had scene it, nor eare heard it,
neither came it into mans heart;
onely ^r G O D understood the way ^rIob 28.23.
thereof, and ^u from the beginning ^uEph. 3.9.
of the world it vvas kept secret and
hid in him, and still ^u he hideth it ^uMat. 11.25
from the wise and men of understand-
ing, neither can ^v the naturall per- ^v1 Cor. 2.14
ceive it until he reveale it unto them
by his ^z spirit, which spirit searcheth ^z1 Cor. 2.14
all things, even the deepe
things of G O D, and by it wee
^a knowv the things that are given to ^a ver. 12, 11
us of God.

15. And novv ^b he hath opened un- ^bEph. 1.9.
to us the mystery of his vwill, accor-
ding to his good pleasure w^h he had
purposed in Christ; he ^c hath proclai- ^cIsa. 62.11.
med unto the ends of the world, that
the *Saviour* of the daughter of *Sion* is
come, his wages with him, and his
worke before him; that we might
clearly

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Chap. 3. cleerely see the ^d fellowship of the
^{2 Eph. 3. 9.} mystery, and might be able to ^c com-
^{1 ver. 18. 19.}prehend with all Saints, what is the
breadth and length and depth and
height, and to know the love of
Christ which passeth knowledge,
and might be filled with all fulnesse
^{1 Isa. 61. 3.} of God; who hath given us ^f bew-
tie for ashes, the oyle of joy for
mourning, the garment of gladnes
for the spirit of heavinesse, because
^{2 Isa. 40. 3.} our ^g warfare is accomplished, and
our iniquity is pardoned. For while
^{4 Rom. 5. 8. 9} we were ^h yet sinners, *Christ* died for
^{10.} us; and when we were enemies, we
were reconciled to God by his death,
and now shall be saved by his life;
^{1 Isa. 53. 5.} for the ⁱ chastisement of our peace
was upon him, and with his stripes
^{4 Rev. 1. 5.} we are healed; he hath ^k washed us
^{1 Heb. 9. 14.} from our sins in his blood, and ^l pur-
ged our Conscience from dead
^{verse 24.} workes; to serve the living ^m God;
and is gone up into very Heaven,
to appeare now in the sight of God
^{1 John 14. 2} for us, and there to ⁿ prepare us a
^{3.} place, that where he is we may be
also. From whence he will short-
^{1 2 Thes. 1. 7} ly shew himselfe ^o with his migh-
^{2 ver. 10.} tie Angels, to be ^p glorified in his
Saints,

Saints, and made marvellous in Chap. 7
them that beleeve; who after that
they have drunke of his cup, and
been ⁹ baptized into his death and ⁷ Ro. 6. 3. 4.
buriall, and walked with him in
newnesse of life in this vale of tears,
and ¹ fulfilled the rest of his afflicti- ⁷ Col. 1. 24.
ons in their flesh, shall have their
vile bodies changed and fashioned ⁷ Phil. 3. 21.
like to his glorious body, the ¹ dead ⁷ 1 Cor. 15.
being raised up incorruptible, and
such as ^u live and remaine being ^u 1 Thes. 4.
changed and caught up with them 27.
also in the clouds, to meet the Lord
in the ayre, and so shall they ever be
with the Lord, their ^{*} faces shining ^{*} Mat. 13. 43
as the Sun, in the kingdome of their
Father.

16. Although this mystery of
Christ ⁷ was not opened unto the ⁷ Eph. 3. 4. 5
sons of men in other ages, as it was
at last revealed unto his hely Apo-
stles and Prophets by the spirit: yet
was the effect and summe thereof,
made knowne to all the Patriarchs
from the beginning. For I E S U S
Christ was ² yesterday, is to day, and ⁷ Heb. 13. 8.
the same for ever, and Abraham,
^a saw his day and was glad, Abel also ^a Ioh. 8. 56.
by faith in him ^b obtained testimony ^b Heb. 11. 4.
that

Chap. 3. that he was righteous; vvhich faith he learned of his Father Adam; vvhich heard of God the riches of this grace freely preached in Paradise, before the sentence of exile and death vvas pronounced upon him; namely that

Gen. 3. 15. *the womans seed should crush the Serpents head; vvhich also vvas shewed the vway, to be by death and sacrifice, a shadow vvhich he saw in the Lambs and then slayne and sacrificed in the service of the Lord. The great afflictions of Christ and of his people, vvere foretold in the Serpents crushing of his heele, and the enmity between the womans seed and that Serpents; foresheved also in the*

Gen. 4. 8. *murder of Abel the just by Cain his wicked brother. To Christ gave* Acts 10. 43 *all the Prophets vvitnes, that through his Name all that beleevd in him, should receive remission of sins: and*

Acts 26. 7. *the twelve tribes instantly serving God, night and day, hoped to come unto this promise. So in this hope and expectation of redemption, by the Sonne of God, the Fathers rested and comforted their fainting soules by faith, the evidence of things not seen: by vvhich faith*

they

they saw the promises a farre off, Chap. 3.
 were perswaded, saluted them, and Verse 13.
 confessed that they vvere strangers
 and pilgrims upon earth, and so died,
 having^k through their faith obtained
 testimony, but received not the pro- 4 ver. 39. 40
 mise; G O D providing a better
 thing for us, that they without
 us, should not bee made perfect;
 but in patient hope passe out their
 dayes on earth; and after death
 waite all the dayes of their ap- 1 Iob 14, 14.
 pointed time, till their changing
 shall come, and then ^m stand m Dan. 12, 13
 up in their lot, (with us and
 all S A I N C T S) at the end of the
 dayes.

17. But all this grace, and riches
 of the glorious mystery novv mani-
 fested to the Saints, ⁿ vvhich is, n Col. 1, 27.
Christ in us the hope of glory; God did
 not communicate vvith all men, nei-
 ther yet doth: save vvith some
 ° fevv chosen in C H R I S T, ° Mat. 20. 16
 P before the foundation of the P Eph. 1. 4.
 World. Which little flocke have
 their election, 9 not by works, but by 9 Rom. 9. 11
 him that calleth, according to the
 r good pleasure of his owne will: r Eph. 1. 5.
 who vvithout any unrighteousnesse
 hath

Chap. 3. ^f hath mercy on whom he will, and
^f Rom. 9. 18. whom he will he hardneth; having
^f v. 21. 22. 23 made ^t as the clay-potter of one
 lumpe, some men vessels of mercy
 prepared unto glory, and some ves-
 sels of wrath prepared to destructi-
 on; which yet notwithstanding
 have many favours and benefits from
 God to draw them to repentance,
 out of the snare of Satan; but all in
 vain, for they despise the grace pro-
 fered unto them, and run headlong
 into the condemnation, whereto
^u Jude v. 4. they were ^u of old ordained; let
^{* 11a. 26. 10} mercy bee shewed them, yet ^{*} will
 they not learne righteousness, in the
 land of equities they will doe wick-
 edly, and will not behold the Maje-
 stie of the Lord.

18. And of these there are two
 sorts; some that are called to the
 knowledge of the truth, and have
^y Luk. 8. 13. ^y received it with joy; yet having
 no roots, beleeve but for a while,
 and in the time of temptation goe
 away. Yea of these there are, that
 have been ^z once lightned, and have
^z He. 6. 4. ^{5, 6.} tasted of the heavenly gift, and bin
 made partakers of the Holy Ghost,
 and have tasted of the good word

and of God, and of the powers of the Chap. 3.
 world to come: and yet notwithstanding fall away, and crucifie again to themselves the Sonne of God, and make a mock of him; and tread him under foot, and count the bloud of the Testament as an unholy thing, wherewith they were sanctified, and doe despite the spirit of grace. Such it is impossible they should be renewed again unto repentance; neither remaineth any more sacrifice for their sins, but a fearefull looking for of judgment, and violent fire, which shal devoure them. And such, howsoever they were among the Saints, yet were they not of them, for then they would have continued with them; neither were they of CHRIST'S sheepe, for then hee would have given them eternall life, and they should never have perished, neither should any have plucked them out of his hand; he would have put his feare in their hearts, that they should not have departed from him; though they had fallen, & they should not have beene cast off, for the LORD would have put under his hand.

ch. 10. 29.

ch. 6. 4, 6.

ch. 10. 26, 27.

1 Ioh. 2 19

1 Ioh. 10. 27, 28.

Jer. 32. 40.

Pla. 37. 24

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Chap. 3.

^b Eph. 2. 12.

ⁱ AAs 14. 16

^k Psal. 147.

19, 20.

^l Ioh. 5. 40.

^m ch. 8. 47.

ⁿ cha. 10. 26

^o Rom. 10. 11

^p Ioh. 12. 59

40.

^q Isa. 29. 10.

Rom. II 8.

19. Other some there are, not cal-
led to the faith, but ^b strangers from
the covenants of promise, whom
God ⁱ suffereth to vvalk in their own
wayes, ^k not shewing them his
word, nor his statutes and judge-
ments. Or if he cause his Gospell
to come unto them, yet vwill not
^l they come unto him, that they
might have life; they heare not his
words, ^m because they are not of
God; neither beleeve, ⁿ because
they are not Christs sheepe; all the
day long ^o he stretcheth forth his
hand to an unpersvadeable and
gainfaying people. Yea beleeve
they cannot, because ^p he hath blind-
ded their eyes, and hardned their
hearts, that they should not see
with eyes, nor understand with
heart, and be converted, and he to
heale them: the Lord ^q hath cover-
ed them vvith the spirit of slum-
ber.

20. And these are for the most
part the ^r wise and learned of the
world, from vvhom God hideth
the secret of his Gospell, and wor-
keth a marvellous work in this peo-
ple, even a marvellous worke and
wonder

wonder (as ^fsaith the Prophet) that **Chap. 3.**
 the wisdom of the wise men perish, ^fIsa. 29. 14.
 for the Lord knoweth, that their ¹1 Cor. 3. 20
 thoughts be vaine. Therefore he
 maketh their wisdom to perish, ¹1 Cor. 1. 19
 and casteth away the understanding
 of the prudent; he powreth ^xcon- ^xPs. 107. 40
 tempt upon Princes, and causeth
 them to erre in desert places, out of
 the way, and maketh ^ythe strength ^yIob 12. 21
 of the mighty weake: he ^zscatte- ^zLuk. 1. 51,
 reth the proud in the imagination of ^{52.}
 their hearts, and putteth downe the
 mighty from the throns: the ^awis- ^a1 Cor. 1. 20
 dome of this world maketh hee
 foolishnesse, and by the ^bfoo- ^bVerse 21.
 lishnesse of preaching saveth them
 that beleeve; which also are the
 foolish weake vile and despised ^cver. 27. 28.
 things of the world, even things
 that are not; which yet hee hath
 chosen, to bring to naught the
 things that are: that ^dno flesh ^d1 Cor. 1. 29
 should rejoyce in his presence,
 but as it is written, ^eHe that re- ^eVerse 31.
 joyceth, let him rejoyce in the Lord.

21. Thus Christ crucified ^fis to ^fver. 23. 24
 the Iewes a stumbling block, and to
 the Greekes foolishnesse; and on-
 ly to them which are called, both
 C of

Chap. 3. of Iewes and Greeks, he is the power of God and the wisdom of God ; in whom they triumph and say, & Loc. this is our God, we waited for him, and he will save us ; this is the Lord whom we waited for, we will joy and be glad in his salvation.

22. And thus is there a distinction made of the sons of Adam, some left to perish in their finnes, the children of wrath,^a as they were by nature, who because they are not ⁱ born again, they cannot see the kingdom of God : other some are ^k bought from the earth, and ⁱ born a new of immortall seed, and are ^m not of this world, but have ⁿ their conversation in heaven, and ^o power given them of C H R I S T to be the sons of G O D, which are borne, not of bloud, nor of the will of the flesh, nor of the will of man, but of God.

23. Betweene these two sorts of men is great difference ; both in the affections of God, who ^p loveth the one, and hateth the other : and of Christ, ^q who prayeth for one and not for another : and in their affections againe towards God, and one towards another. For the Saints

^r love

love the Lord, and have mutuall Chap. 3.
love among themselves; but the ^{r Psal. 18. 1.}
wickedes ^{r Ioh. 4. 19,} soule abhorreth him; and ^{21.}
they hate ^{r Zach. 11. 8.} such as he hath chosen out ^{r Ioh. 15. 18}
of the world; and are hated again ^{19.}
of ^{a Psal. 139.} them with perfect hatred. Thus ^{21, 22}
is there waire and enmity ^{x Gen. 3. 15.} betwixt ^x
the just and the wicked, the one of
them being ^{y Pro. 29. 27} y an abomination to the
other.

24. Hence is it, that the Scripture
speaketh so much of the fellowship,
and communion of the Saints, with
God and among themselves; and of
their separation from the Devill, and
from his children the wicked men,
even in this life, whiles yet they live
together with them in civill society,
and breath one commune ayer: ex-
pecting with patience the full and
finall separation, which Christ and
his Angels ^z will make at the last ^{z Mar. 13. 39}
and great day of doome. ^{40, 41, &c.}

Of this holy communion here on
earth, I purpose to intreat, as God
hath given mee to discern by his
word. His gracious spirit breath
upon my soule, and guide my pen
to set down his truth.

Chap. 4.

CHAP. IV.

Who be the Saints of this Communion.

THat we may the better discern the Communion of Saints, wherof we treat; let us first consider who the persons be that have fellowship together. The head and highest in this holy society is the Lord our God; who is not onely Most holy in himselfe, but communicateth his holinesse with us his creatures: and doth vouchsafe to have fellowship with us even in this life and world, as it is written,

*1. John 1. 2 If wee say that we have communion
6, 7. with him, and walke in darknesse, wee*

*lye and doe not the truth: but if wee
wa'ke in the light, as he is in the light;
wee have communion one with another,
(that is, God with us, and we with
him :) and the blood of Iesus Christ his*

*sonne clenseth us from all sin. For this
cause he is often called in Scripture,*

the ^b Saint or Holy one of Israel; and

the ^c King of the Saints. This is to

be understood of all three persons in

the unitie of the Godhead; the Fa-

ther,

Isa. 5. 19.

24.

Psal. 71. 22.

& 78. 41. &

89. 18.

Rev. 15. 3.

ther, the Son, and the Holy Spirit, of Chap. 4.
of whom it is written ^d *He (is) holy* ^d The my-
Gods; and accordingly his people are stery of the
named, *the e people of the Holy ones.* H. Trinity.
Iosh. 24. 19.
and,

2. Iesus Christ, as he is God ma- ^e Dan. 8. 24.
nifested in the flesh, is the ^f Sainct of in the He-
God, the ^g Holy one and the true, ^f Mar. 1. 24.
even the ^h Holy one of Israel; being ^g Rev. 3. 7.
himselſe of the ⁱ Holy Ghost, and ^h Isa. 54. 5.
therewith ^k baptizeth his Church, ⁱ Luk. 4. 1.
wherof he is the mediator. And was ^k Mat. 3. 11.
figured out by the High Priest in the ^{Acts 1. 5.}
law, who in type of him was also
called the ^l Saint of the Lord, and ^l Psa. 106. 16
caried this writing graven in gold
upon his forehead, ^m *Holinesse to Je- ^m Ex. 28. 36
bovab. With this Iesus our Redec-
mer, we that beleeve, have a very
neer communion; according to that
which is written, ⁿ *He that sanctifi-* ⁿ Heb. 2. 11
eth, (which is Christ) *and they that*
are sanctified (which are his people)
are all of one, for which cause hee is not
ashamed to call them brethren. And
again, ^o *God is faithfull, by whom yee* ^o 1 Cor. 1. 9.
are called unto the Communion of his
*Son Iesus Christ our Lord.**

3. The Elect and blessed Angels,
are also ^p Saincts; having sanctitie ^p Deut. 33. 2
by Creation continued and con- with Acts 7.
firmed ^q Iude v. 14.

Chap. 4. firmed unto them for ever. These heavenly spirits have communion not only with God, in whose presence they stand; but also with us the children of God through faith, by which wee are come unto the
 Heb. 12. 22. ^q great assembly of the many thousands of them, have them for our
 Psal. 34. 7. ^r guardians, & acknowledging them-
 & 91. 11, 12 ^s selves to be our ^t fellow servants.
 Rev. 22. 9.

4. All men and Women, called
 Deut. 33. 3 ^{to} the faith of God, are ¹ *Saints* by
 1 Cor. 1. 2. calling; being sanctified by Christ
 Jesus, and one with another are
 Heb. 3. 1. ^u *holy brethren*. Of these some are
 Mat. 27. 52 ^x *Saints* departed this life, and sleep-
 ing in the Lord: other some are on
 earth, and whiles they here live
 (notwithstanding their many infir-
 mities and afflictions) are ^y *Saints*
 Psal. 16. 3. ^{of the most High, a} ^z *holy nation*.
 Dan. 7. 18, 21

22, 25. 5. This happy society our fathers
 Rom. 1. 7. of old saw shadowed in the Taber-
 1 Pet. 2. 9. nacle, where God ^a dwelt among
 Psal. 78. 60 men. His own gracious presence ap-
 Exo. 40. 34 peared, when his ^b glory filled the
 Tabernacle, and his voyce was heard
 Lev. 1. 1. of Moses ^c out of the same, and the
 Psal. 132. 8. ^f Arke of his strength was a conti-
 nuall signe of his residence and rest
 therein.

therein. His sonne Christ was re-^{Chap. 4.}
 presented by the ' Mercy-seat, or ^{Exo. 25.17}
 propitiatory covering the Arke, in
 whom and by whom God is reconciled with his people, who therefore
 is called the " Propitiatory or Re. ^{Hilasteri-}
 conciliation; from that was the ^{on, j}
 * voice of God heard speaking, even ^{Rom. 3. 25.}
 as by Christ y he speaketh to the end. ^{Num. 7. 8,}
 The Angels were figured in the ^{Heb. 1. 2. 1}
 Cherubims upon the * mercy-seat, ^{Exo. 25. 18}
 and in the Courtaines of the Tent ^{& 26. 1, &c.}
 round about, for so those blessed Spi-
 rits a minister unto Christ and to his ^{Heb. 1. 6.}
 Church the heys of his salvation. ^{14.}
 The multitude of beleevers were
 resembled in the b twelve Cakes (ac- ^{Lev. 24. 5, 6}
 cording to the number of the twelve
 Tribes of Israel,) set upon the pure
 table before the Lord, with pure in- ^{Rev. 24. 7}
 cense upon them, to be for a remem-
 brance and offering by fire to the Lord
 in steed of them. So we Christians
 are are d unleavened Cakes, standing ^{1 Cor. 5. 7}
 before the Lord in his Church, and ^{a 2^o ymo.}
 being in Christ a sweet odour unto
 him, who still hath his spirituall
 e Tabernacle with men, and dwel- ^{Rev. 21. 3.}
 leth with them.

C H A P. V.

Holinesse or Sanctitie what it is.

THE Scripture calleth that thing or person Holy, which is separated from profanenesse and pollution, and is addicted or applied to divine use or service of God. Thus the Sabbath day was hallowed, when God had severed it from commune labour and humane employment, to be spent in heavenly exercises and meditations, whereupon it

f Exo. 35. 2. is named *f* *the holy Sabbath of rest to*
& 16 23 the Lord: the like is to bee minded

g Lev. 23. 2. for all *g* other feast days appointed of
3, 4, 21, 24, God for holy convocations. The first
27, 35, 36, borne of man and beast *h* were san-
37. ctified to the Lord, by being exemp-

h Exo. 13. 2. ted from mans use; dedicated to
Deut. 15. 19. God, and imployed in his service.
Num. 3. 13, 41 Hence was it, that all strange or
& 8, 17, 18. uncleane persons were forbidden to

i Exo. 29. 33 *i* eat, yea or to touch the holy things.
Lev. 22. 3, 4 And when the Israelites were san-
5, 6, 9, 10. ctified ceremonially, it was *k* by
Exod. 19. washing their garments, abstaining
14, 15, 22. from

from their Wives, thus preparing their bodies and minds to converse with God. And in the whole course of their life, this was their sanctification and signes thereof, to abstaine from all sinne and uncleannesse, as also from communion with the sinners and unclean: and to give themselves to the service of God, and keeping of his lawes.

2. This is to bee seene in many particulars. As, the calling and ¹separating of Israel from other people, that they might be holy unto God. The shadow hereof; namely abstinence from eating uncleane meats (which figured ^m their refraining from the fellowship of wicked men) ^m A¹cts 10. 12 13, 17 20, 28 &c. for a signe and testimony of their ⁿ sanctification and holines with the ^{45.} Lord. To Moloch they might not offer their children, for that was to ^o defile Gods sanctuary, and pollute his holy name; nor ^p turne after foot-slayers, for the same cause. ^p Lev. 20. 6, 7. All Moniments of Idolatry they were to destroy, ^q because they were a holy people to the LORD their GOD. Idolatrous rites and customes they were to refraine, ^q Deut. 7. 5, 6.

58 *Holineffe or Sanctitie, &c.*

Chap. 5. ^r for the same cause. Even their bodi-
^{v ch. 14. 1, 2} ly excrements were to be covered,
^{f sch. 23. 13.} ^r that their host might be holy be-
^{14.} fore the LORD. And being thus
 clensed from evill, they were willed
 to remember, and doe all his Com-
^{† Num. 15. 40} mandements, and ^r so be holy unto
 their God.

3. The New Testament also tea-
 cheth this same, whiles it oppo-
^{† 1 Cor. 6. 9.} seth sanctity ^u unto all manner sinne
^{10, 11.} and uncleannesse; and exhorteth us
^{† 1 Thes. 4. 7.} to ^x clense our selves from all fil-
^{† 2 Cor. 7. 1.} thinesse of the flesh and spirit, and
 so grow up unto full holinesse in
 the feare of G O D: that being
 sanctified ^y throughout, wee may
^{† 1 Thes. 5. 23} by good workes give all our mem-
^{† Rom. 8. 19} bers ^z servants unto righteousnesse
 in holinesse.

CHAP. VI.

*How holinesse is given unto GOD
and CHRIST, and how unto
creatures.*

Holinesse is ascribed unto God
in the word, both by ^a Angels
and men, in two respects; ^a Isa. 6. 3.
^{Psa. 99. 3, 5. 9}
^{Rev. 4. 8.}
1. Because he in himselfe is sancti-
tie and puritie it selfe; and it is un-
possible that in him should bee any
evill, sinne or uncleannesse. He ^b is ^b I Joh. 1. 5.
light, and darknesse in him there is
not any; hee ^c delighteth not in ^c Psa. 5. 4.
wickednesse, neither shall evill so-
journe with him, he cannot so much
as be ^d tempted with evill; there-
^d Iam. 1. 13
fore is he sequestred from this sin-
full world, and heaven is the ^e ha- ^e Isa. 63. 15.
bitation of his holinesse. 2. Againe,
because he is the onely author and
effeeter of all holinesse and sanctimo-
ny in whomsoever; ^f sanctifying us ^f Lev. 20. 8.
his people, and giving his Sabbath ^g Iohn 17. 17.
for a ^g signe hereof; and ^h advan- ^g Jude ver. 2.
cing us hereby above all nations ^h Eze. 20. 12.
which he hath made; this being one ^h Deut. 26.
of 18, 19.

60 *How holinesse is given to God,*

Chap. 6. of his principall blessings. He gi-
Isa. 28. 2, 9. veth holinesse to all things about
4 Psa. 20. 6. him, to the ^k heavens, and to earth-
1 Exod. 3. 5. ly places, where he vouchethsafe ^l to
Psal. 48. 1. appeare or remaine. So that ^m none
Neh. 11. 1. is holy as Iehovah; he is a ⁿ holy
Rev. 21. 2. God sanctified in justice, and ^o let
1 Sam. 2. 2. all flesh blesse the name of his holi-
Isa. 5. 16. nesse for ever and aye.
Pla. 145. 21

2. Iesus Christ hath holinesse in his

p Luk. 1. 35.

q Isa. 53. 9.

John 8. 46.

1 Pet. 2. 22.

* Heb. 7. 26.

r Eph. 5. 26.

s John 17. 19

* Luk. 4. 34

Acts 4. 27.

s Dan. 9. 24.

u Isa 6. 1. 3.

with Ioh. 12

41.

3. The Angels are spirits holy by
nature, so created of God at the first,
and

and having kept their originall, are
 stablished by Gods election through
 Christ their ^x head, in their holy and
 happy estate for ever, and therefore
 eary the title of Angels ^y elect and
^z holy. Yet even these heavenly spi-
 rits, being compared with God him-
 selfe, the bottomlesse fountaine of ho-
 lineffe; are as ^a impure in his sight
 and ^b hide their faces: though
 through the grace of God, by which
 they are confirmed, they alwayes do
^c behold his face.

* Col. 2. 16.

y 1 Tim. 5. 21

z Mat. 25.

31.

Rev. 14. 30.

a Job 15. 15.

b Isa. 6. 2.

c Mat. 18. 10

4. Holinesse in men, by nature
 there is not any, for they are ^d sinners
 and unclean from the womb; ^e chil-
 dren of wrath, and rather to bee re-
 puted ^f beasts then men: having lost
 the holinesse wherein God at first
 created them; as ^g before is shewed.
 But holinesse is restored againe to
 men by the Lord; as it is written,
^h *I the Lord sanctifie you*: and again,
ⁱ *Now the God of peace sanctifie you*
throughout: wherefore hee calleth
 himselfe, ^k the Lord our Holy one.

d Psal. 51. 5.

Isa. 64. 6.

e Eph. 2. 3.

f Job 11. 13

& 24. 5.

Ier. 51. 17.

g Ch. 2. Sect

3. 4. &c.

h Lev. 22. 32

i 1 Thes. 5.

23.

k Isa. 43. 15.

5 This our sanctification, is ascrib-
 ed unto the Father, according to the
 prayer of Christ, ^l *Sanctifie them*
with thy truth: and in the Epistle of
^m Jude,

l Ioh. 17. 17.

62 *How holinesse is given to God,*

Chap. 6. ^m Jude, *to them that are called and sanctified of God the Father.* It is ascribed to the Sonne, ⁿ who loved the Church, and gave himselfe for it, *that he might sanctifie it,* and of God is made unto us wisdom and justice and ^o *sanctification and redemption.* Also to the Holy Ghost, as it is written, ^p yee are washed, yee are sanctified, yee are justified in the Name of the Lord Iesus, and by the *spirit of our God.*

6. Our sanctification in Christ is two wayes; First by imputation of that which himselfe wrought for us, when by the will of God we were ^q *sanctified* by the offering of his body once; and thus are we ^r washed from our sins in his blood, and God reconciled us to himselfe, in the body of his flesh through death, to make us ^t *Holy* and unblameable, and without fault in his sight. Secondly, it is by his own gracious worke in us, ^u baptising us with the holy spirit into his ^x death, buriall and resurrection; that our ^y old man being crucified with him, the body of sinne might be destroyed, and henceforth we should not serve sinne, but ^z give

2 give our members servants unto Chap. 6.
 righteousness in holiness: and so 1 ver. 19.
 3 being freed from sin, and made ser- verse 22.
 vants unto God, may have our fruit
 in holiness, and the end everlasting
 life. Both which wayes of our san-
 ctification, were shadowed out unto
 Israel by blood and by oyle.

7. For when the body of that
 Church was purged once a yeare;
 the ^b blood of the sinne offering was b Lev. 16. 15.
 sprinkled in the inmost holy place
 of the Sanctuary, and upon ^c the Al- verse 18.
 tar without, to ^d cleanse and sanctifie ver. 16. 19.
 them from the sinne and uncleannes
 of the sonnes of Israel. When the
 Priests were consecrate, the ^e blood e Exo. 29. 20.
 of their sacrifice was put upon their 21.
 right eares, thumbs, and toes, and Lev. 8. 23. 24.
 sprinkled upon their bodies and 30.
 garments, thatso they might be *san-*
ctified: even as before at the making
 of the covenant, the people had been
^f sprinkled with blood. The Holy f Exo. 24. 8.
 Ghost thereby signifying, how ^g by g Heb. 9. 13.
 the blood of C H R I S T much 14, 22, &c.
 more, our consciences should be pur-
 ged; and therefore calleth it, the
^h blood of the Testament wherewith h Heb. 10. 20
 we are sanctified.

64 *How holinesse is given to God,*

Chap. 6.

8. The precious oynting oyle,
i Exo. 30. 23 ⁱ made of principall spices, and
&c. called ^k *Holy*, did hallow and san-
k Verse 32. ctifie the ^l Tabernacle and all
l Exo. 40. 9, therein, the ^m Brazen Altar and
m Verse 10. all his instruments; the ⁿ Laver
n Verse 17. and his foot; the ^o Priests and
o Ver. 13. 15. their garments, on whom it was
p Lev. 8. 30. ^p sprinckled, together with the
Exod. 29. 21 bloud of their consecration, for
their Sanctification; and figured
q Isa. 61. 1. out the graces of the ^q Spirit, and
r 1 Ioh. 2. 20 ^r Oyntment that wee have from
2 Cor. 1. 2 him that is holy; that ^s Christ
s Rom. 8. 9, and his Spirit being in us, the body
10. may bee dead because of sinne, and
the Spirit Life for Righteous-
t 1 Ioh. 2. 27 nesse sake; whiles the ^t anoynt-
ing that wee have received dwel-
leth in us, and CHRIST as a
u Song. 1. 12 ^u bundle of mirrh lodgeth between
our breasts. Thus are wee made an
acceptable sacrifice unto GOD,
x Rom. 15. 16 ^x being sanctified by the HOLY
GHOST.

9. The outward meanes which
GOD useth, for our sanctification,
is his truth or word, as it is writ-
y Ioh. 17. 17 ten, ^y *Sanctifie them with thy truth,*
thy Word is truth. By this word,
^z faith

And how unto the Creatures. 65

² faith is wrought in us, which Chap. 6.
^a faith ^a purifieth the heart, ^b sancti- ¶ Rom. 10. 17.
^a Acts 15. 9.
^b Ch. 26. 18.
^c Isa. 8. 13.
^d Num. 20. 12.
fieth the beleevers, and causeth them
to ^c sanctifie the Lord, (as ^d unbe-
liefe maketh men that they sanctifie
him not) and therefore is worthi-
ly called, the ^c *most holy faith*. The
^f scales of the covenant, doe also
confirm and help forward our faith
and sanctification; yea even the cha-
stisements of God upon us have this
use and end, *that wee might be par-* ¶ Jude 7. 20.
^f Eph. 5. 26.
^a Acts 22. 16.
^b Mat. 26. 28.
^c Heb. 12. 10.
takers of his holinesse. And wee by
prayer obtaine at Gods hand, as
other blessings, - so this ^b sanctifica- ¶ 2 Chro. 30
17. 20.
1 Tim. 4. 5.
tion both of our selves and of all
his creatures to our use. Finally,
this grace is conveighed ⁱ both in- ¶ Rom. 12. 5.
1 Pet. 1. 2.
1 Cor. 7. 34.
1 Thes. 5. 23.
1 Isa. 12. 6.
to our bodies and into our spirits,
even into the whole man ^k through-
out; so great is ⁱ the Holy-one of
Israel in the mids of us:

Chap. 7.

C H A P. VII.

How the Word of God was communicated with Adam, and his children, and of the Saints interest in the same.

as Ioh. 17. 17
as I Tim. 4. 5
as I Pet. 1. 23
Iam. 1. 18.
as I Pet. 2. 2.
as I Tim. 4. 6
as Psa. 119. 72
as Psa. 119. 10.
as Pro. 16. 24
as Ioh. 8. 51.
FOrasmuch as the Word of God is the ^m truth, whereby wee our selves are sanctified, and all ⁿ his creatures unto our use; even the ^o immortall seed by which we are begotten and borne a new of Gods own will, that we should be as the first fruits of his creatures; and the sincere ^p milke without guile, whereby we are ^q nourished and grow in faith: let us take a view of this treasure and tree of life, which is better to the Saints then ^r thousands of gold and silver, ^s sweeter also then honey or the honey combe, even sweetnesse to the soule ^t and health to the bones, which if a man keep, he ^u shall never see death.

3. Three wayes there are whereby God maketh himselfe known unto men: The first is by his works; for

And the Saints Interest in the same. 67

for the ^x invisible things of him, that **Chap. 7.**
is, his eternall power and Godhead, ^{x Rom. I. 20}
are seene by. the Creation of the
world; the Heavens ^y declare his ^{y Psa. 19. 1.}
glory, and the firmament sheweth
the work of his hands; the beasts
if they be asked ^z wil teach man, and ^{z Job 12. 7, 8}
fowles of heaven will tell him, the
earth will shew him, and the fishes
of the Sea will declare unto him;
for how manifold are the works of
God; and ^a in wisdome hath hee ^{a ps. 104. 24}
made them all.

3. But because the world by wis-
dome ^b knew not God in this wis- ^{b 1 Cor. I. 7}
dome of God, (though it be enough ^{21.}
to make all men ^c without excuse:) ^{c Rom. I. 20.}
it pleased God of his grace to give
us his word, as a second and more
excellent meanes of knowledge, by
which Word hee ^d hath magnified ^{d psal. 138. 2.}
his name above all; for it is able to
make man ^e wise unto salvation; ^{e 2 Tim. 3,}
and he that is of God, ^f heareth that ^{15.}
his word, and if any man love him ^{f Ioh. 8. 47.}
he will keep the same, and the Lord ^{and 14. 23.}
will love him again and dwell with
him: but they that refuse and put it
away, doe ^g judge themselves un- ^{g Acts 13. 46}
worthy of everlasting life, and that
Word

68 *The Word communicated to Adam,*

Chap. 7. Word shall ^h judge them in the last
^h Iohn 12, 48 day; and for despising of it, ⁱ they
ⁱ Pro. 13, 13 shall be destroyed.

4. Yet is not the outward ministry of the word sufficient, unlesse
^h Iohn 6 45. we be also taught of ^k God himselfe;
 who therefore voucheth safe to give
ⁱ Neh. 9, 20, us a third help, even his own ^l good
 spirit to instruct us, without which
^m I Cor. 12 no man ^m can say that Iesus is the
ⁿ I Cor. 3, 2. Lord. By this his spirit God ⁿ re-
^o Ioh. 2, 27 vealeth unto us the deepe mysteries
 of his Gospell, this Anoynting ^o tea-
 cheth us all things, and that worthy
 thing which is committed to us,
^p 2 Tim. 1, 14 wee keepe ^p through the H O L Y
 G H O S T, that dwelleth in us. Of
 whom, and our communion with
 him, more is to bee spoken in due
 place.

5. The Word of God, (whereof
 here we intreat,) was given to A-
^q Gen. 2, 16 dam even in his ^q upright state; to
 be a law for him to leade his life in
 Paradise. It was again revealed un-
^r Gen. 3, 15. to him ^r after his fall; to restore him
^{16, 17.} grace and life, which hee had lost.
 And not for himselfe alone recei-
 ved hee this light; but for all his
 children, that were fallen with him
 into

And the Saints Interest in the same. 69

into darkenesse and the shadow of Chap. 7.
death: wherefore he imparted it to
them, as by ^fthe sacrifices of Cain ^fGenesis 4.
and A B E L; doth appeare. Yea
G O D Himselfe ^tspake unto Cain, ^sVerse 6, 7.
(though hee was wicked and with-
out faith) and gave him warning
of his evill way. Likewise in the
new world, the ⁿCovenant of
G O D was by his Word renew- ⁿGen 9. 1, 8
ed with all N O A H S household, ^{9, 11, &c.}
wherein were Cham and Canaan,
the Vessels of destruction. Christ
also, the ^xsower of that precious ^xMat. 13. 3,
seed, let some fall on the high ^{4, 5, &c.}
way, some on stony ground, and
some among Thornes; from which
places no fruit did grow. And his
Disciples were sent, ^xto Preach ^yMark 16.
the Gospell to every creature, to all ^{15.}
nations under heaven. By which
appeareth the bounty of God, that
offereth the Word of life unto all,
even as hee causeth his Sunne to
shine upon just and unjust; and
wee are taught, that the Word
of G O D may not bee forbidden
to bee preached unto any people,
bee they never so profane or heathe-
nish.

6. But

Chap. 7. 6. But all people to whom ² the
 {A&S 5.20. words of this life were spoken, re-

ceived not life by them; for the
 word profiteth not, ^a if it be not
 mixed with beliefe in them that

^a Heb. 4.20. hear it. And the ^b God of this

^b 2 Cor. 4.4. world hath blinded the eyes of ma-
 ny unbeleevvers, that the light of the
 glorious Gospell of Christ, which
 is the Image of God, should not
 shine unto them, therefore they

^c 1 pet. 2.8. stumble at the word, being unper-
 swaded; to the which thing they
 were even ordained; and the ambas-
 sadours of Christ, (to whom he hath

^d 2 Cor 5.19 committed the word of reconcili-
 ation;) are unto such, the favour

^e 2 Cor. 2.16 ^c of death unto death. They ^f hate
^f Iohm 3.20. the light because they doe evill, and
 will not come to it, least their deeds
 should be reprov'd; for wicked-

^g Iob 20.12 nesse is ^g sweete in their mouth, they
^{13.} hide it under their tongue, they fa-
 vour it, and will not forsake it;

^h Iob 24.15 therefore ^h abhorre they the light,
^{17.} and know not the wayes thereof,
 the morning is unto them even as
 the shadow of death: so salvation
 is far from them, ⁱ for that they seeke

ⁱ psal. 119. 155 not the statutes of the Lord.

7. Again,

And the Saints Interest in the same. 71

7. Againe, because the word of Chap. 7.
God is contrary to humane reason,
and condemneth for ^k foolishnesse ^{k. 1 Cor. 1. 20}
the wisdom of this world, and cal-
leth men out of themselves, making
all the ^l glory and grace of the flesh ^{1 Isa. 40. 6, 7.}
to fade, as the flower of grasse; and ^{1 Pet. 1. 24.}
leading us to Christ alone, and him
crucified: therefore is the preaching
of the Crosse, to them that perish,
ⁿ foolishnesse; they ⁿ despise all ^{m 1 Cor. 1. 18}
wisdomes counsell and correction, ^{n pro. 1. 25.}
and seek after ^o another wisdom, and ^{30.}
prudence of the flesh, w^{ch} is enmity ^{o 1 Cor. 1. 22}
against God and cannot be subject to ^{Rom. 8. 7.}
his law; and her they follow ^p as an
oxe that goeth to the slaughter, and ^{p pro. 7. 22,}
as a foole to the stocks for correcti-
on, though her ^q house is the way ^{q Vek. 27.}
unto the grave, which goeth down
to the chambers of death, and her
ghosts are in the depth of hell. ^{r pro. 9. 18.}

8 And forasmuch as many affli-
ctions doe accompany the word of
Christ's patience, that on them ^{r Rev. 3. 10.}
which receive it, the ^s Sunne of tri- ^{s Mat. 13. 6.}
bulation or persecution often ariseth, ^{21.}
and for it they are hated, ^u impriso- ^{u 2 Tim. 2. 9}
ned, ^x exiled or killed; so that a man ^{x Rev. 1. 9,}
must forsake himselfe, and ^y take up ^{& 6. 9,}
his ^{y Mar. 8. 34.}

72 *The word communicated to Adam,*

Chap. 7. his crosse and follow Christ : therefore also many men are offended and ashamed of the ^z testimony of our Lord, and will not be partakers of the tribulations of the Gospell, but choose ^a iniquity rather then affliction, and count it pleasure to live deliciously for a season, till ease ^b doo slay the foolish, and the prosperity of the fooles destroy them.

9. For when they thus contemne the word ; God withdraweth from them this favour and foode of their soules, sending a ^c famine in the land, that their faire virgins and young men perish for thirst ; and having caused the sun ^d to go down at noon, and darkened the earth, hee letteth them walke in their owne ignorance unto perdition. So Cain for his crueltie and contempt, being banished from the presence of God ; we find not the benefit of Gods oracles to be after vouchsafed him or his, as ^e unto Seths posterity. The like is to bee minded in the children of Cham, Ismael, Esau &c. Who after they were removed from Gods Church, were also deprived of his word and doctrine, which

2 Tim. I. 8.
Luk. 9. 26.

Iob 36. 21.

Pro. I. 32.

Ames 8. 11

13.

Verse 9.

Gen. 5. 22.
29. & 6. 13,
14. &c.

And the Saints Interest in the same. 73

which he continued and increased Chap. 7.
unto the people, that of his grace he
called and kept to himselfe as his
owne.

10. For the light of the Gospell,
and day of Christ was revealed unto
f Abram Isaac and Iacob; and to the f Gen. 12. &
Israelites their posterity did God 15. and 26.
give s his law by Moses, and conti- &c.
nued the preaching and opening of g Exod. 20.
the same by other Prophers and mi-
nisters; when as the heathens had
not this helpe, but lay in darknesse,
hearkning h unto witches, sooth- h Deu. 18. 10
slayers, forcerers, necromancers and II. 12, 14.
other like abominable instruments
of Satan, which turned to their eter-
nall confusion: when as for Israel
the Lord their God suffered them not
so; but i out of heaven he made them
heare his voyce to instruct them, and i Deu. 4. 36
upon earth hee shewed them his
great fire, and they heard his voyce
out of the midst of the fire, they had
ordinances and lawes most righte-
ous, to keepe and to doe, which was
their praise, for k wisdome and un- k ver. 6. 7. 8.
derstanding in the sight and mouths
of all peoples. Wherefore David
provokes them againe to praise the
D Lord,

94 *The Word communicated to Adam,*

Chap. 7.

l Psal. 147,
19, 20.

Lord, who had^l shewed his word unto Iaacob, his statutes and his judgments unto Israel, and had not dealt so with any nation. Paul likewise magnifieth his people greatly, because^m to them were committed the oracles of God; to them wereⁿ the covenants and the giving of the law, the service, and the promises. And this grace was so peculiar to Gods people, that the Law is called by the Holy Ghost *o the inheritance of the congregation of Iaacob*, as being their proper right, given them of God, as any other possession which they injoyed: the Saints againe taking his testimonies as^p an heritage for ever, for they were the joy of their hearts.

m Rom. 3, 2

n Rom. 9, 4

o Deut. 33, 4

p Psal. 119,
111.

11. The drift and scope of all Gods oracles was to call and lead men unto Christ, and by him to the kingdome of heaven, where wee might glorifie God in our salvation and life eternall. Our Fathers from Adam to Moses, were quickened and comforted with this promise. And though Moses gave us a law, which was the ministry of^q death and condemnation, by reason of sinne that

q 2 Cor. 3, 7
9.

And the Saints Interest in the same. 75

that dwelleth in us : yet even hee Chap. 7
wrot also of Christ, and foreshew- ^{Ioh. 5. 46.}
ed his crucifying and sufferings for
our sinnes, in the ^{Iohn 3. 14.} serpent, sacrifices,
and manifold services; yea the Law ^{heb. 9, 7, 8, 9}
it selfe was ^{211, 12. &c.} our schoolemaster to ^{Gal. 3. 24.}
bring us to Christ, that we might
be made righteous by faith in him,
in respect of whom the ^{u vers. 17.} covenant
was many yeares afore confirmed
of God, and could not by the Law
that came after be disannulled.

12. The hope of salvation for
all mankind, was in the ^{x Gen. 3. 15.} promised
seede : and as God by his word
taught men more particularly from
whose loynes he should spring; so
were they to expect him, if they
would have life, and keepe commu-
nion with such as should be his Fa-
thers after the flesh. When the wo-
man Evahs sonnes were multiplied,
and many of them proved wicked;
the hope of the saving seede, was
restrained unto ^{y Gen. 4. 25} Seth, set in place
of Abel, whom the Serpents seede
had murthered. Then were all to
looke for the Saviour from him; and
if they sought him in Cains poste-
rity, they perished for ever. Among
D 2 Noahs

76 *The Word communicated to Adam,*

Chap. 7. Noahs children, Sem ^a had the pre-
^a Gen. 9. 26
 27. rogative, and into his tents must

Iapheth (though his elder brother)
 come for to dwell, and partake of
 his blessings, and Cams house was
 condemned to bondage. After that

^a Gal 3. 8. unto Abraham was the ^a Gospell
 preached, that in him all nations
 should bee blessed ; and to his seede

^b vers. 16. ^b Christ, were the promises made:
 then who so beleaved (after know-
 ledge of this promise) in a Saviour,
 to come of any other man ; set up an
 idoll in his heart instead of Christ.

Among Abrahams off-spring, Iudah
 was chosen governor, and of him

^c viz. Christ should ^c *Shiloh* come, therefore his
^a Gen. 49. 10.
^d vers. 8. fathers sonnes were to ^d bow down

^e 1 Chr. 5. 2 unto him, because of him ^e should be
 the Prince. Of the tribe of Iudah,

David ^f was named, to be the Father
^f Psa. 132. 11
^a Acts 2. 30.
^b Rom. 1. 3. of Christ, according to the flesh ;

then were all to beleve in Davids
 sonne, for redemption from sinne,

and life eternall. In fulnesse of time
 the Messiah Iesus came, and was

^g Luke 2. borne ^g of Mary the virgin, accor-
 ding to the promises : unto him

now were all people to repaire, and
 so they did, both Iewes and Gentils,

so

And the Saints interest in the same. 77

Chap. 7.

so many as were ordained unto life. And if Adam, Noah, Abraham and the other fathers, had now beene on earth, they must have imbraced this man for their Saviour, and not have sought nor waited for any other. Therefore the Iewes that rejected him, died in their sinnes, ^h because they beleevd not that he was *Hee*, and the word of God they had not abiding in them, ⁱ because whom he had sent, him they beleevd not : but many of the Gentiles trusted in him, after that ^k they heard the word of truth, even the Gospell of their salvation ; and by faith became the ^l sons of Abraham, and heires by promise.

^h Ioh. 8. 24

ⁱ Ioh. 5 38

^k Eph. 1. 13

^l Luk. 19. 9.

Gal. 3. 28. ^d

29.

13. And alwayes before, if any of them Heathens, hearing of Gods great name, would repaire unto his people, they there might freely enjoy this heavenly blessing, to heare the law and promises ^m read and taught ; and being united with them in faith, had ⁿ one law for sacrifice and all other services. Yea many such strangers were in Israel, in the daies of Moses, ^o that went with them out of Egypt ; and afterwards dayly their number increa-

^m Deut. 31.

12.

ⁿ Exod. 12.

48. 49.

^o Ex. 12. 38.

Num. 11. 4

78 *The word communicated to Adam*

Chap. 7. fed, that in Salomons time they
 p 2. Chro. 2. were counted, and found p an hun-
 17. dred fifty three thousand and six
 hundred persons. Sometimes also the
 Lord sent his word in some measure,
 home to their owne countries, as
 9 Ionah 1. by 1 Ionah to the Ninevites; though
 8c. this was more rare, till the Apostles
 daies, and then the partition wall
 being broken downe, God imparted
 againe the glad tidings of his salva-
 tion to all people, though the Iewes
 7 1 Thes. 2. could not endure it.

16. 14. For Christ though he restrei-
 ned this grace a while, saying to his
 5 Mat. 10. 5. disciples, *Goe not into the way of the
 Gentiles, and into the cities of the Sa-
 maritans; enter yee not:* yet when hee
 1 A&. 1. 1. was risen from the dead, he said they
 should be his witnesses both in Ju-
 dea and Samaria, and to the utter-
 most of the earth. And as he had wil-
 led them, where his word should be
 10 Luk. 10. 10 refused to shake off the dust of their
 11. feet against them, and depart thence:
 13 A&. 13. 51 so the Apostles did, and travailed
 & 18. 6. from place to place, till the people
 15 Rom. 15. to whom God had not beene spo-
 21. ken of did see; and they that had not
 heard, did understand.

15. When

And the Saints interest in the same. 79

15. When thus there was one Chap. 7.
sheepfold made both of Iewes and
Gentiles, and their eyes were opened
to see ^z the wonders of Gods ^c Psal. 119.
law, and the Glorious mystery of ^{18.}
mans redemption revealed and published
among all nations ^a by the ^a Rom. 16.
scriptures of the prophets: they ^{25, 26.}
whole hearts God opened, received
the word ^b with all readinesse, and ^b Act. 17, 19
searched the scriptures daily, taking
heed to that most ^c sure word of the ^c 2 Pe. 1, 19
prophets as to a light shining in a
darke place till the day dawned, and
the day starre arose in their hearts.
And though for that word they
found tribulation, as others before
them, for whom Christ complained
to his father saying, ^d *I have given ^d Ioh. 17. 14
them thy Word, and the world hath hated
them: yet received they that
word ^e in much affliction, with joy ^e 1 Thef. 1, 6
of the Holy Ghost; accepting it
not as the word of men ^f but of God, ^f 1 the. 2, 13
and holding it forth as the ^g word ^g Phi. 2, 16
of life, which being grafted in them
^h was able to save their soules. ^h 1 Iam. 1, 21*

16. For such is the grace and
vertue of Gods word, that it ⁱ turneth ⁱ ps. 19. 7, 8.
the soule, rejoyceth the heart,

80 *The word communicated to Adam*

Chap. 7. giveth light to the eyes, wilddome
 1 Rom. 10. 17 to the simple; worketh ^k faith in
 4 Ioh 5. 25. Gcd, ^l quickneth them that heare
 m Psa. 119. it; ^m comforteth the Saincts in their
 50, 92. troubles, and strengthneth them in
 n Eph. 6. 17. their tentations, being the ⁿ sword
 of the Spirit, by help whereof they
 o Rev. 12. 11 vanquish their enemies and o Satan
 himselfe, and their owne corrupti-
 p Ioh. 8. 31. ons, and are ^p freed thereby from
 32, 34. the servitude of sinne. It is a Sove-
 raigne preservative from all evils
 that might befall us; for as *Salomon*
 q Pro. 6. 22. faith, q it leadeth us when we walk,
 it watcheth for us when we sleepe;
 and when we wake, it talketh with
 r Heb. 4. 12. us. Also it is ^r lively and mighty
 in operation, sharper then any two
 edged sword, entring through even
 to the dividing a sunder of the soule
 and the spirit, of the joynts and mar-
 row, and is a discerner of the
 thoughts and intents of the heart;
 Eph. 5. 26. and Christ hath ^s sanctified and clen-
 sed his Church by the washing of
 water through this word, as also
 s Ioh. 15. 3. himselfe said to his Disciples, ^t Now
 are yee cleane through the word which
 I have spoken to you.

17. And unto this Church hath
 he

And the Saints interest in the same. 81

he specially commended and com- Chap. 7.
mitted those heavenly oracles, bin-
ding up the testimony and sealing up
the law ^u among his Disciples, di- ^u Isa. 8. 16.
recting ^x his words and writings ^x Rev. 2. 1, 7
unto them, and promising, that his ^{&c.}
spirit which is upon them, ^y and his ^y Isa. 59. 21.
words which hee hath put in their
mouth, shall not depart out of their
mouth, nor out of the mouth of their
seed, nor their seeds seed for ever.
Who againe rejoyce for this word,
^z as if they had found a great spoile, ^z Psal. 119.
and their lips ^a doe utter praise, ^a Ver. 171.
when hee hath taught them his sta-
tutes. And having all and every of
them a commune right in this trea-
sure, they use it for the good of their
own soules, and one of another, tea-
ching, exhorting, admonishing, re-
proving and comforting ^b one an- ^b Heb. 10. 24
other; which that they may the ¹ Thes. 4. 18
better doe, they are willed the word ^{and 5. 11.}
of CHRIST should ^c dwell in ^c Col. 3. 16.
them plenteously; that if any man
man speake, ^d it may be as the words ^d 1 Pet. 4. 11
of God.

*Heare my law, o my people; incline
your eares unto the words of my
mouth, P S A L. 78. 1.*

82 *God hath alwayes called a people,*

*Chap. 8. The secret things belong to the Lord
our God; 3 but the things revealed
belong unto us, and to our children
for ever, that wee may doe all the
words of this Law, Deut. 29. 29.*

CHAP. VIII.

*How God by his word hath alwayes cal-
led and separated a people, from
communion with Devils and wicked
men; to the fellowship of his grace,
by faith in Christ.*

Gen. 3.

Verse 5.

Verse 1.

Verse 12.

Verse 13.

WHen our ^e first Parents had re-
volted from God, forsaken his
word the ground of their faith and
obedience, and embraced the ^f con-
trary word of the Serpent; whereby
they were brought unto sin, & by sin
being finished, unto death: they were
estranged from God, & affraid of his
face and voice, ashamed of them-
selves; and sought to shroud them
among the trees, to hide their shame
with figleaves, and to excuse their
sinne, by translating the fault unto
others, the ^B man to the woman,
given him of God, the woman ⁱ to
the

the serpent; but shewed no repentance, neither asked mercy for their misdeeds, though they were summoned to the judgement of G o d. Wherefore, had not his grace prevented them, they had proceeded on to all manner impiety, as did and doe the devils, (whom G o d hath left in their wretchednesse;) in whose slavish subjection they and wee, all their children had continued Captives; unto eternall damnation.

2. But God immediately manifested his purpose, according to the election of grace, by giving to men that were dead in sinne, the word of life, whereby they were revived; by which word he called them from Satans service to his owne againe, by faith in Christ, who should in time become the womans seed, and crush that Serpents head for his cho-sens sake. He also brake that cursed amitie between men and devils, and said that ^k he would put enmity between them; and not that only, but between the Serpents seed (that is, the wicked men and reprobates, who are named the sons ^l of Belial and

^k Gen. 3. 15.

^l Deu. 13. 13
^l Iohn 3. 10

84 *God hath alwayes called a people,*

Chap. 8. and of the Devill;) and the womans seede, that is, Christ and his Church, even all men and women, that should embrace the faith of the woman, now named *Eva*, that is, *living*, and the ^mmother of all that live

^m Gen. 3. 20.

ⁿ Adam upon the promise of God called his wife *Eva*, that is, *Life*,

3. And Adam which had shewed that singular faith in Gods promise, by naming her ⁿ *Life*, whom of late hee accused to be the instrument of his death: informed his children in this grace of God; who together with their parents professed one commune faith and obedience, w^{ch} also they testified by their service and sacrifices offered to the Lord. Thus he and his house were freed from Satans bondage by the word of truth, the Gospell which was taught them, and were made ^p Saints by calling.

^m Gen. 4. 3, 4

^p 1 Cor. 1. 2

^q 1 Ioh. 3. 10

11, 12.

^r Heb. 11. 4

^s 1 Ioh. 3. 12

^t 1 Ioh. 2. 19

4. But Cain who was the first seed of the Serpent, and therefore said in scripture to be of that ^q *Wicked one*, being an hipocrite and without ^r faith, for which cause his ^s workes also were evill: though he were among the Saints, yet was he ^t not of them, and therefore continued not with them. Yea though he were

To this fellowship of his grace. 85

Chap. 8.

^uGen. 4. 6.

7.

^x ver. 8.

^y ver. 2.

^z ver. 13. 14.

were ^u warned of God, hee would not bee amended; but shewed the malice and enmity of his father the Divell, by ^x killing his righteous brother. Neither then relented he, but added ^y obstinacy to his bloody act: wherefore he was cursed of God, and fell into ^z desperation, and condemnation of the Divell.

5. The peace and communion of the Saints, being by that caitiff: thus disturbed and broken; and the deadly warre with the womans seed, by that trump of Satan thus proclaimed: God for the good and preservation of his Church, cast out this sinner from his ^a presence. on earth, (as he had done the Angels which sinned, from the same in heaven,) and he being separated from the fellowship of the faithfull, dwelt a runnagate in a land of that ^b name, and another seed was ^c given to Eve in stead of just Abel deceased. And so Christs Church was propagated, governed by ten faithfull ^d Patriarchs successively; distinguished from the seven ^e generations of Caine, as in place and estate, so in name; the one sort called the children of ^f God,

^a Gen. 4. 14
15, 16.

^b A runnagate is in hebrew called Nad,

gen. 4. 13. &c.

Cain was driven into the land of Nod, v. 16.

which tooke the name of him and his wofull state therein.

^c Gen. 4. 25

^d Gen. 5.

^e Gen. 4. 17. &c.

^f Gen. 6. 1. &c.

the

86 *God hath alwayes called a people,*

Chap. 8. the other of men. And whereas the Cainites increased, as well in wickednesse as in multitude: the Lord to keepe his people from mixture with them, gave warning by ^g Heno-
Gen. 5. 22. Ind. v. 14. 15 noch the seventh from Adam; who prophesied the destruction of them and all ungodly persons, for their wicked deeds and cruell speakings; when G O D should come to give judgment, with ten thousands of his Saints.

6. But neither his word whereby he admonished his people, nor yet his spirit which ^h strove in them; could restraine them from being commingled with the profane, and Serpents seed: for ⁱ they coupled themselves in mariage with their faire women, whereby there sprung
^h Gen. 6. 3. a tyrannous race of ^k Giants, by whom the earth was filled with cruelty. That God seeing how his children were degenerate and become also ^l flesh, and that ^m the wickednesse of man was waxen great, ⁿ repented that he had made man in the earth, and was sorry in his heart:
^l Ver. 3. yet warned them againe by ^o Noah,
^m Verse 5. a preacher of righteousness, and by
ⁿ Verse 6. the
^o Gen. 6. 13. 14.
² Pet. 2. 5.

To the fellowship of his grace. 87

the building of the Ark one hundred Chap. 8.
and twentie yeares: which pati-
ence they contemning, God brought
the floud upon the world of the un-
godly, and destroyed them, onely
Noah and his house were reser-
ved, finding grace in the eyes of the
Lord.

7. Yet even in that little family
of eight soules, so wondrously saved
in the water as ^p by a Baptisme, the ^p 1 Pet. 3. 20-
Serpent had his Seed still, which in 21.
processe of time was discovered, in
the person of Cham and his poster-
tie, and by the Patriarch ^q Noah ^q Gen. 9. 22.
was accursed. Which wicked brood 24, 25.
to get themselves a name, went about
to build a Tower up to Heaven, in
the land of *Shinar*, the place and ^r Gen. 11. 2.
habitation of ^{&c.} wickednesse; where ^s Zach. 5. 8,
God confounded their lips, scattered 18.
them from thence, itayed their
proud building, and *Babel* or *Cor-
ruption* is their monument to this day.
And when not onely Chams cursed
progeny, but also the seed of be-
liewed Sem, even Terah the Fa- ^t Gen. 11. 27
ther of Abram, and Nachor fell
to Idolatry, and ^u they served other ^u Josh. 24. 2
Gods, or rather indeed, Devils, as
the

88 *God hath alwayes called a people,*

Chap. 8. the ^x scripture also nameth them ;
^{x Lev. 17 .7} then God called ^y Abram from his
^{deut. 32. 17} country, kindred and fathers house,
^{1 Cor. 10. 20} to go into the land which he would
^{y Gen. 12.} shew him ; unto which calling hee
^{1 Act. 7. 3} ^z by faith obeyed, and departed, not
^{z Heb. 11. 8} knowing whither he went.

8. The Lord who was the caller
^{a Isa. 29. 12.} and ^a redeemer of Abraham, gave
him two gracious promises to con-
firme his faith ; as 1. That he should
^{b Gen. 15. 7} inherit the land of Canaan to
which he brought him : 2. And that
hee should have heires of his owne
^{c Gen. 12. 2} seed, ^c to inherit it after him, even a
great nation, and one seed specially,
^{d gal. 3. 16} (which was ^d Christ) in whom all
^{Gen. 12. 3} families of the earth should be bles-
^{Act. 3. 25.} sed. With these promises, and blessing
and renowne adjoynd to them,
the Lord perswaded him to forsake
his Idolatrous country and commu-
^{e gen. 17. 8.} nion with Idols, and ^e to walke be-
fore him, who was God the Alsuffi-
cient, and to be upright ; and gave
him the Covenant of Circumcision,
^{f Rom. 4. 11} the ^f seale of the righteousness of
the faith which hee had ; hee gave
^{g gal. 4. 22.} him also ^g two sonnes, Ismael of
^{23. &c.} Hagar a servant, borne after the flesh ;
and

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and Isaac of Sarah a free woman, Chap. 8.
borne by promise.

9. But hee that was borne after
the flesh, fell to profanenesse, became
a ^h mocker and ⁱ persecutor of the ^h gen 21. 9.
true and promised seed: wherefore ⁱ gal. 4. 29.
he was cast out of the Church, the
house of Abraham; and lost the ho-
nour of being reputed his ^k seed, ^k Rom. 9. 7,
or heire with Isaac the freeborne, ⁸.
and child of promise.

10. Againe, unto Isaac were
borne ⁱ Esay and Iacob; but God ⁱ Gen. 25.
ⁿ loved Iacob, and hated Esau; and ^m Rom. 9. 13
he also degenerated and became pro-
fane; ⁿ sold his birthright, and ^o lost ⁿ heb. 12. 16
his blessing, and was ^p separated ^o Gen. 27.
from his brother Iacob, unto whom ^p ch. 28. 1. 4.
alone the blessing of Abraham was [&] 36. 6.
derived. ⁱ oth. 24. 4.

11. Iacob (whose name was Is-
rael) being willed of God to build
him ^q an altar at Bethel, before hee ^q Gen. 35. 1.
would doe it, had a care to purge
his household of the false gods where-
with they were defiled, ^r who gi- ^r Ver. 2.
ving him both their Idols, and I-
dolatrous jewels, hee ^r hid them un- ^r Ver. 4.
der an oke at Sichem, for hee knew
that the worship of God, and of
Idols

90 *God hath alwayes called a people,*

Chap. 8. Idols could not stand together. Afterwards hee went with his family
^{t Gen. 46. 2, 3, &c.} by the ^t word of the Lord from Canaan into Egypt, and was a sojourner in the ^c Land of Cham : where
^{e Psa. 105. 23} God ^f multiplied his Church exceedingly, as he had promised to Abraham his friend. There when the Israelites forgate the Lord their God, and defiled themselves with the
^{g Eze. 20. 7} Idols of Egypt : ^g he re-called them by his word from those abominations, and ^h had almost destroyed them for their disobedience. But respecting his own name and glory, he ceased not to visit them, first by
^{i Exod. 1. 13} his ⁱ punishments, then by his ^k promises and miracles ; till he had won
^{l Exod. 4. 30} them againe unto his ^l faith and service.

12. Then bringing them forth from that both spirituall and corporall bondage, and executing judgments upon the Egyptians and upon their ^m Gods, he certified Israel of his end and purpose herein, which
^{n Exod. 19. 4, 5} was to ⁿ bring them to himselfe, that they might heare his voyce, and keep his covenant, and be his chiefe treasure above all people, though all
the

To the fellowship of his grace. 91

Chap. 8.

the earth were his, charging them, not to doe ^o after the doings of the land of Egypt wherein they dwelt, neither to doe after the manner of the land of Canaan, whither hee would bring them, nor walke in their ordinances; but to do after his judgments and keep his ordinances, to walk in them, for he was the Lord their God; and to this end had ^p separated them from other people, even from among ^q all people of the earth did he separate them unto himselfe for an inheritance. Wherefore he commanded ^r them utterly to destroy those cursed nations, to make no covenant with them, nor have compassion on them, nor make marriages with them: for they would ^s cause them to turne from him, and serve other Gods, which would be to their destruction, and willed them to ^t abolish all their Idolatry, with the names and monuments of the same; for that they were an holy people unto him.

Lev. 18. 3.

Lev. 20. 23
24.

1 King. 8.
53.

Dent. 7. 2,
3.

Ver. 4.

Ver. 5. also
ch. 12. 2, 3.

Iosh. 24. 14.

13. Iosua, treating with Israel of serving the Lord in uprightnesse and truth, ^u exhorted them to put away the Gods which their fathers had served

Chap. 8. served in Mesopotamia and in Egypt; and so to serve the Lord,

* Ver. 19, 20 whom he calleth ^x *holy* and *jealous*, that would not pardon their iniquity or their sins, if they should forsake him, and serve strange Gods.

3 Verse 13. And when the people made choice of the LORD, to serve him; he required them againe, y to put away the strange GODS that were among them: teaching them and us thereby, that Gods true worship, and the service of Idols, cannot be joyned together, but the one will expell the other. Which law when they kept not, but worshipped the Gods of the peoples round about

† Iudg. 2. 12 them, and so forlooke the Lord: ² his wrath was hot against them, and he delivered them into the hands of spoylers that spoyled them, and they could no longer stand before their enemies; yea the Lord would no

4 Ver. 21. more cast out before them ^a any of the nations which Ioshua left when he died. Againe when Samuel reconciled them unto the LORD;

4 I Sam. 7. 3, ^b hee in like manner first procured them to put away their false Religion, (which was the cause of their calamity.

calamitie,) and to direct their hearts Chap. 3.
unto the L O R D, and serve him
onely.

14. Neither did this warning of
Idolatry respect the Idols of Ca-
naan onely, but the false religions
of all other peoples, neer or farre off,
for any other God besides or with
Iehovah they might not have or
serve. Therefore, though they had
no commission to root out any idols
save those in Canaan, because that
should bee their ^m possession; yet
were they to ⁿ avoyde Communi-
on with all other Idolaters; which
when they did not, but ^o coupled
themselves with Baalpeor the God
of the Moabites, and ^p separated
themselves unto that *Shame*, and did
eate the sacrifices of ^q the dead:
the plague of G O D brake out
upon them, and there fell of the
Israelites in one day ^r foure and
Twentie thousand; even every man
that followed Baal-peor, the Lord
destroyed ^s him from among His
people.

Exod. 6.2
3,4,5.

^m Deut. 12.
1.

ⁿ Deut. 29.
16, 17, 18.
^o Num. 25. 1
2, 3, &c.

^p Hof. 9, 10.

^q Psal. 106.
26, 29, &c.

^r Num. 25. 9

^s Deut. 4. 3.

15. And in no better account were
the Idols and voluntary services
of the Israelites themselves; for
Cod

Chap. 8. G O D by his word forbad them,
 either to make or use any manner
 idoll or similitude upon paine of
 his jealous indignation. Therefore
 when they had made a resemblance
 and memoriall of their ^u God, that
 brought them out of the land of E-
 gypt; and turned him their ^x Glo-
 ry into the similitude of an ox
 that eateth grasse: then were they
 esteemed to have ^y forgotten G O D
 their Saviour, and ^z committed
 great blasphemies; and for that
 sinne many of them dyed, and
 all of them ^b had beene rooted out,
 (with ^c Aaron himselfe,) but
 that Moses stood in the breach,
 and by ^d his instant prayer, turned a-
 way the Lords wrath from de-
 stroying them.

16. Againe when Ieroboam the
 king of Israel had set up signes for the
 people to worship their ^e God (as
 they thought) that brought them out
 of the land of Egypt; because they
 were in the Lords account but ^f Di-
 vels, and so all that followed them
 worshipped satan, & not God, yea the
 people in that estate were ^g without
 the true God: therefore he ceased not
 both

^z Ex. 20. 4, 5

^u Exod. 32.

^x Pl. 106. 20

^y vers. 21.

^z Neh. 9. 18

^a Exod. 32

27. 35.

^b vers. 10

^c Deu. 9. 20

^d Exo. 32. 11.

31, 32. deut.

9. 25, 26.

&c.

^e 1 Kin. 12.

27, 28.

^f 2 Chr. 11.

15.

^g 2 Chr. 15.

3.

95 *God hath alwaies called a people,* 94

both by ^h Doctrines and judgments Chap. 3.
to keepe and reclaime his people ^h 1 King 13.
from them; warning ⁱ Iudah not ^{1, &c.} Hof. 4. 15.
to sinne, though Israel played the
harlot; and forasmuch as Ephraim
was joyned to Idols, they should
^k let him alone; and not ^l seeke Be- ^k Ver. 17
thel, nor enter into Gilgal, nor goe ^l Amos 5. 5.
to Beersheba, (which were the pla-
ces of publike worship among
them,) but to seeke the Lord, and
they should live, whereas ^m all ^m Amos 9. 20
those sinners of his people should
die, even as Ieroboams house, for
his sinne was ⁿ rooted out and
destroyed from the face of the ⁿ 1 King. 13
earth. ^{34.}

17. As the Prophets thus wit-
nessed unto Israel in their severall
ages: so our Saviour Christ when
he came, with his Apostles, first la-
boured to keepe and withdraw the
people from the service of Devils
and Idols, whether more open or
secret. For as hee appeared for this
purpose, ^o that hee might looke the ^o 1 Ioh. 3. 8.
works of the Devill, and was that
promised seed which should crush
the Serpents head: so did hee first
himselſe hand to hand pcombat with ^p Mat. 4.
Satan

Chap. 8 Satan, resisted his tentations, overcame and put him to flight, and would not admit of any communion betweene the Fiends and him, nor suffer them to say so much as that

9 Mar. 1. 24 they 9 knew him. He 1 dispossessed

34.

7 Luk. 4. 41

& 8. 2

8 Mar. 10. 1

8.

8 Ioh. 12. 31

11 Heb. 2. 14

10 Ioh. 14. 30

7 Col. 2. 15

2 2 cor. 6. 15

11 Luk. 10. 18

6 Rev. 12. 8

11 Luk. 11. 22

them of many men, over whom they tyrannized, and commanded his disciples to doe the like; and ceased not this warre, till satan which had usurped the principedome of this world 1 was cast out; even to the death did he resist him, and by death destroyed him which had the power of death. For though in him the Serpent could finde 2 nothing, yet for his chosens sake hee endured all things: till he had spoyled 3 the principalities and powers, and triumphed over them in his crosse: thus teaching us in his owne example and person, to hate with perfect hatred that enemy of God and man; and to know, that there can no concord be betwixt 2 Christ and Belial.

18. Satan being thus 4 like lightning fallen downe from heaven, and his place 5 not found there any more, after our Michael had overcome him, taken from him all his armour wherein

wherein he trusted, and divided his Chap. 8.

spoyle: many peoples were more easily recovered and drawne out of his snares; who were all taught by the trumpet of the Gospell to prepare themselves to battell against him, to take unto them ^d the whole armour of G O D, that they might bee able to resist in the evill day, to fight the good fight of faith, and by it stedfastly to resist ^e that Roaring L I O N, which walked about, seeking whom he might devour: being with this comforted and assured, that the G O D of peace would tread Satan under their feet shortly.

^d Eph. 6. 13.

^e 1 Pet. 5. 8, 9

19. But because this adversary would

^f transfigure himselfe into an Angell

^f Rom. 16. 20

of Light, ^g and his Ministers also,

^g 2 Cor. 11.

14, 15.

as though they were ministers of

Righteousnesse: the more care and

watchfulnesse the Saints were war-

ned to have, least they should

bee circumvented. They were

taught therefore touching all the

Heathens Religion, that what-

soever they sacrificed, they sacri-

ficed ^h to Devils, and not to God;

^h 1 Cor. 10.

and that Christians might have no

20.

E

fellow-

98 *God hath alwayes called a people,*

Chap. 8. fellowship with Devils, and consequently, neither with those Idolaters which ignorantly worshipped

2 Cor. 6. 17 such: but must ⁱ come out from among them, separate themselves, and touch no unclean thing: for they

1 Cor. 10. 21 could not be partakers ^k both of the Lords Table and of the Table of De-

Mat. 6. 24. vils, two such contrary masters ^l they could by no meanes serve. And if they joyned with the wicked in their worship, or haunted their assemblies; even as in Israel, they that

1 Cor. 10. 18. did ^m eate of the sacrifices were partakers of the Altar; whereby they

had part and interest in the whole worship, and the God worshipped: even so had they with Satan, that did eate of his sacrifices in his Temples; how ever they might perswade themselves otherwise, because

1 Cor. 10. 19. & 8. 1, 4 they did know the Idoll ⁿ was nothing. Wherefore they were forbidden all communion with such, and

1 Cor. 10. 14. exhorted ^o to flee from idolatry, for behold, *all that are of the fellow-*

Isa. 44. 10 *ship thereof shall bee confounded,* ^p as saith the Prophet.

20. And because this old Serpent would creepe again into the Church

and

To the fellowship of his grace. 99

Chap. 8.

and paradise of God, to seduce the Saints, and set his own throne there: the Lord Iesus by his Angell certified his servant Iohn, and by him hath vvarned us all, that the Christians also would in time forsake the true service of God in spirit, and would worship *Devils*; even Idols of Gold and Silver and brasse and stone and wood, being drawne hereunto by the effectuall delusion of Satan in his eldest sonne Antichrist the child of perdition; whose doctrines would be the *doctrines of Devils*; whose kingdome should be menaged by *spirits of devils*, and men drawne by them to battell against God Almighty. Hereupon is that glorious synagogue proclaimed with the loud voyce of an heavenly Angell, to be become the *habitation of Devils*, and with an other voyce * all Gods people are willed to goe out of her, that they partake not in her sinnes, and receive not of her plagues: for if any man worship that beast or his image, or take his mark; he shall drink of the wine of Gods wrath, and bee tormented in fire and brimstone before the holy

In the book of the Revelation.

Rev. 9. 20.

1 Tim. 4. 1.

Rev. 16. 13.
14.

Rev. 18. 1.
2.

* Verse 4.

Rev. 14. 9.
10.

100 *God hath alwayes called a people,*

Chap. 8. Angels and before the Lamb, and the smoke of their torment shall ascend evermore.

21. And as 'by the Word of C H R I S T men were withdrawne from Idolatry and communion with the wicked, so were they also exhorted to draw neere to the L O R D and in faith and love to cleave unto him alone: that turning from darknesse to light, and
2 AAs 26.18 from ² the power of Satan unto G O D, they might receive forgiveness of sinnes and inheritance among them which are sanctified by faith in him. They were therefore
^a informed in the mysteries of the
Mat. 28.19 Gospel, baptized into the name of
20. the L O R D in whom they beleeved, separated from others ^b that
AAs 2. 14, frowardly refused, had their ^c as-
38. & 8. 35, 38 semblies for prayer, doctrine, and
& 10. 36, 48. other holy exercises; which they
^b AAs 2. 40, were exhorted ^d to continue, tak-
& 19. 8, 9. ing heed that they were not une-
^c AAs 1. 13, qually yoked with ^e Infidels of the
14, 15. & 2, world; nor commingled with open
1. & 12, 12, sinners in the Church, but to ^f cast
and 14. 27 out the wicked from among them,
^d Heb. 10. 25 that they might be joyntly a sweete
^e 2 Cor. 6. 14 new

To the fellowship of his grace. 101

new lump, as they were severally **Chap. 8.**
unleavened loaves, and so to serve ^{g Verse 7.}
the Lord, as they might please him ^{h Heb. 12. 28}
with reverence and feare, ⁱ keeping
themselves from Idols, and ^j unspot- ^{k I Joh. 5. 21}
ted of the world. ^{l Iam. 1. 27.}

22. Thus hath God taught us,
that all Idolatry, whether of Pay-
nims Iewes or Christians, is the
worship of *Devils*: and from it,
hath in all ages since the world be-
gan, called his elect; that they
shunning the society of the Serpent
and his seed, might repaire to ^m the ^{n Rev. 14. 1}
Lamb that standeth on mount Sion, ^{4.}
having his Fathers name written on
their foreheads, and follow him
whither soever hee goeth; might
walke in the ^o light of the heaven- ^{n Rev. 21. 24}
ly Ierusalem, and there have fellow-
ship with the Lord and one with
an other; to their preservation from
death, and the glory of God in their
eternall life and salvation.

CHAP. IX.

*How farre we must avoyd communion
with Devils, and how farre with
the wicked men.*

FOrasmuch as Satan is an open professed adversary of God and men alwayes, and all his endeavours tend to the Lords dishonour and our destruction; neither is there any bond of nature or otherwise betweene him and us, that we should have entercourse with him or seeke his good or peace for ever: therefore are we absolutely forbidden all manner Communion with him, in things spirituall or humane; all which wee may reduce unto foure heads.

^aGen. 3.

2. The first concerneth our faith, that we give no credit to his word, as did our ^a first Parents, nor admit into our hearts any of his doctrines or damnable heresies; which are

^b 1 Tim. 4. 1 called by the Apostle ^b *Doctrines of*

^{2.} *Devils*: but that wee hold fast the word of life taught us of God in his Scriptures

Scriptures only, ^cavoyding all errors and lyes in Religion; whether heathenish Iewish or Antichristian; for vvhosoever be the instruments, Satan ^dis the Father of them, and by them doth dravv men unto destruction.

Chap. 9.

^e 1 Cor. 11. 3

² Tim. 2. 19.

Tit. 1. 13, 14

^d Ioh. 8. 44.

² Thes. 2. 9.

10, 11, 12.

3. The second concerneth our outward cariage, that vve do not ^cpresent our bodies, or by any thing that we have, give ^fmaintenance to his worship and service, where or howsoever: but as our bodies and spirits are the Lords, ^gso vvith them both to glorifie, and serve him onely, and honour ^hhim with our substance; fleeing all Idolatry which is Satans vvorship, and outward communion therewith; and not upon any pretence, either of our ovvn knowledge and invvard dislike of the Idol, or the pleasing of others, or vvinning them by this meanes to the faith, or avoyding of our trouble, or presuming of the mercy of God, or the like, to participate in the service and sacrifice of Devils. God in his law gave this generall precept for his people, ⁱ *They shall no more offer their offerings to devils*; and in the

^e Exo. 20. 5.

Num. 25. 2, 3

Psal. 97. 7.

Dan. 3. 18.

1 Cor. 10. 14.

15--20.

Rev. 1. 4, 7, 9

10.

^f Ezek. 6.

17, 18, 19.

Hosca 1. 8.

^g 1 Cor. 6. 20

Mat. 4. 9, 10

Rom. 6. 13.

^h Pro. 3. 9.

ⁱ Lev. 17. 7.

Chap. 9. Gospell wee have this instruction,
 & 1 Cor. 10. 21. *ye cannot bee partakers of the Lords
 Table, and of the table of Devils.*

4. The third concerneth all devilish arts, whereby many men have fellowship with the damned spirits; as Conjuring, inchantment, witchcraft, sorcery, divination, charming, necromancy, and all other of the like nature. Touching which Gods law forbiddeth two things, 1. that no man should himselfe use any such cursed craft, many of which are particularly named *Deut. 18. 10, 11.* but man or woman that had such spirits,

1 Lev. 20. 27

Exod. 22. 18

Isa. 8. 19.

Deut. 18. 14

1 should die the death: 2. also that none should ^m seeke unto such for instruction or counsell in any matter, for so they should forsake the living God, and turne to the dead. Wherefore this transgression is noted for one of the two causes of King

1 Chro. 10

13, 14

Sauls death: that he ⁿ sought and asked counsell of a familiar spirit,

1 Sam. 28.

7, &c.

(by a witch at ^o Endor,) and asked not of the Lord. And as Christ

Mar. 1. 34.

would not ^p have the devils to beare witnesse of him; so neither would the Apostles suffer a maid which had

9 Acts 16. 16

17. 18.

a spirit of divination to acknowledge

with devils, And wicked men. 105

ledge them to be the servants of the **Chap. 9.**
most high God, and preachers of the
way of salvation. Finally, not only
these evil arts and practisers of them;
but all books or writings, or other
meanes which may nourish the same
are to be shunned and abolished: as
the practise of the Christians, that
burned their bookes of curious
crafts, doth teach us. **Acts 19, 19**

5. The fourth head concerneth Sa-
tans tentations, suggestions, and
provocations unto evill; whereby
hee daily solliciteth every man unto
sinne: all which wee are taught of
God carefully to resist, giving no
place to the Devill, but by faith to
quench all his fiery darts; and be-
ing armed with the whole armour
of God, to stand fast in the evill day,
and in our prayers to desire that
we may be delivered from that wic-
ked one. Herein all the Saints, while
they live on earth, come short of
their dutie; and too often doe ad-
mit of fellowship with the De-
vill, by reason of the corrupti-
on of nature, and infirmity of the
flesh: but by faith in **Cor. 13, 13**
we overcome and triumph, and finally **Rom. 16, 20**

Chap. 9. in the end have full redemption from all these evils.

6. Thus are we taught of God to resist Satan, and avoyd all manner fellowship with him to the utmost of our power : because all his endeavours are against us for evil, neither can we work in him any good, by any means, at any time. But the estate of wicked men, is otherwise to be considered ; because they and we are all one flesh and blood ; are all placed of God, to live together in this world, and enjoy mutually his common blessings, as the light of the Sunne, the rayne, and fruits of the earth, and other creatures, besides our civill society in commonweales : so that we cannot avoyde all meddling with them, except we should goe out of the world, as **2 Cor. 5. 10** the Apostle teacheth. Also of many of them there is hope, that they may be converted from their evil wayes ; which by all good and gentle means we should procure. Howbeit of sinners there is difference to be made ; for some are yet uncalled to the knowledge and faith of Christ, others are called, and do pro-

professe one common faith in Christs Chap. 9.
Church with us, but walk unwor-
thy of the same; and some have de-
parted from the faith and obedience,
whereunto they were come, and are
cast out of the Church, ^a delivered ^a I Cor. 5. 5
unto Satan. Of our speciall duty to I Tim. 1. 20
such as being in the Church do trans-
gresse, it resteth to be spoken hereaf-
ter, here I will treat of wicked men
in generall.

7. Concerning whom, wee are
taught of God not to communicate
with them in any evill action; as
not to ^b runne with the thiefe, nor ^b Psal. 50. 18
partake with the adulterer, not to
^c walke in the way with those that ^c Pro. 1. 10.
lay waite for blood; nor ^d keepe ^d 11, 14, 15.
company with drunkards or glut- ^d Pro. 23. 20
tons, nor have ^e fellowship with ^e Eph. 5. 11.
any other their unfruitfull works of
darknesse, but reprove them rather
and avoide them; especially their
spirituall and religious actions, as
^f not to offer their offrings of blood, ^f Psal. 16. 4.
nor make mention of their names
with our lips, not to frequent their
^g assemblies, nor eate of their sacrifi- ^g Ps. 26. 5, 6.
ces, though they ^h call and invite us ^h Exo. 34. 15
thereto; for even the word of God, ^{Num. 25. 2.}
&c. ^{Prov. 9. 15.}
and

Chap. 9. and all other holy things ⁱ are polluted among them, their prayers ^k turned to sin, and their sacrifices ^l abomination to the Lord;

Num. 19. 22

Hag. 2. 12,

14, 15.

Tit. 1. 15, 16

Apoc. 109. 7.

1 pro. 15. 8.

1 Rom. 6. 12

13.

1 Cor. 6. 15,

20.

8. And not in heart and minde alone are we to milke and eschew

their Idolatries, and other evill actions: but to keepe our ^m bodies as well as our spirits pure, because *Christ* hath redeemed both, and with both we must glorifie God. We may not

Jer. 5. 7.

Exo. 23. 13

Hos. 2. 17.

Hos. 13. 2

1 King. 19. 18

Exod. 10. 5.

1 Cor. 10.

14, 20.

Hos. 4. 14.

Eze. 18. 6,

11.

psal. 141. 4.

Deut. 13. 6

& 33. 9.

Exo. 23. 2.

Mat. 7. 13.

Dan 3. 14,

15, 18.

Acts 4. 19.

2 Cor. 6.

17, & 7. 1.

therefore ⁿ sweare by their Idols, nor

^o make any other religious mention of them with our lips. We may not

^p kisse them, nor bow the knee, nor do any other signe of reverence unto

them. We may not ^q present our bodies at their holy feasts, in their hal-

lowed places, nor suffer our mouths to ^r eate of their delicates; much

lesse repaire to any such places for the repast or feeding of our soules.

Wee may not either ^s at allurement of parents, brethren, or most deare

friends; or by the example or entisement of the ^t multitude, or by

the ^u commandement of the Magistrate, do these, or any of these evils:

but following the word of God, to ^x separate our selves, touch no

uncleane

uncleane thing, cleanse us from all filthinesse of the flesh and spirit, and so grow up unto full holinesse in the feare of God. Finally, we may not joyn our selves in mariage with any, that are not of the same faith and fellowship with us, in the Gospel of Christ.

Chap. 9.

9. The causes of this restraint and separation from the wicked, are: First, the will and glory of God, who to the end wee might be his, hath severed us from other people: and upon this condition hath promised to accept us, and marry us unto Himselfe in faith, that we should give our selves alone to him and to his service, and not runne a whoring after strangers. And hath made this our refraining from Communion vvith the wicked, one expresse and speciall part of his covenant vvith us. Secondly, it is for our owne good, least by familiaritie vvith the wicked we should learne their vvayes and receive destruction to our soules, as others before us, & by and for like carriage have done. Therefore are we

Gen. 6, 2.
Mal. 2, 11.
1 Cor. 7, 39.

Lev. 20, 16.

2 Cor. 6, 17.
Hos. 2, 20.

Mat. 4, 10.
Deu. 31, 16.
17.

Exo. 34, 27.
with ver. 11.
15, 16.

pro. 22, 25.

psa. 106, 35.
36.

vvar-

Chap. 9. warned ^h not to wander in their
^{h Pro. 7. 21.} paths, nor let our heart decline to
^{25, 27.} their wayes; for they goe downe
to the chambers of death: and if we
^{i Rev. 18. 4.} be ⁱ partakers in their sins, we shall
receive also of their plagues. Third-
ly, it is for the good of those wick-
ed men themselves, (if such be the
grace of God towards them) or for
their more certain and just condem-
nation; that seeing us to separate
^{k 1 Pet. 4. 4.} from them, and ^k thinking it strange
that we runne not with them unto
the same evils; hearing our reproofes
and witnesse against them; are ei-
^{l Acts 2. 37.} ther ^l drawne to consider their
^{40, 41.} wayes, and turne their feete unto
^{m Acts 19, 9} Gods testimonies, or else ^m blaf-
^{and 13, 46,} pheming, persist and are hardned in
^{50, 51.} their evill course unto judgement.
Fourthly, it is for the overthrow of
^{n Acts 26. 18} ⁿ Satans throne and kingdom, which
^{Rev. 2. 13.} the words and works of the Saints
^{o 2 Cor. 6. 15.} ^o doe beate downe daily, discovering
his errors and abominations, keep-
ing themselves, and drawing others
from his deceipts and snares: wher-
^{p 1 Cor. 10.} as by ^p communicating in those
^{20, 21.} evils, they should both honour and
advance that enemy; and streng-
then

with devils, and wicked men. III

then the wickeds hands, that they Chap. 9.
should not turne from their impietie.

10. But though we may have no communion with the wicked in their Religion, nor any other evill action, against either table of Gods Law: yet in civill affaires wee are taught of GOD to converse with them in peace. **A** to p eate and drinke with them, **q** buy and sell, **q** Gen. 23. 3. 4. 16. make **r** covenants of peace, **r** shew **r** Gen. 14. 13 kindnessse to them, pity their estate, **r** love them, **u** relieve their wants, and **x** receive from them for our reliefe; **y** pray for them, labour by all gentle demeanure **z** to convert them from their evill way, and doe any **a** good we can to their soules or bodies, or any thing that is theirs. And if we live in their policies and dominions, wee ought to be **b** subject to all civill Magistrates high or low, and that of conscience; **2** pct. 2. 13, 14. pay **c** them their tributes, customes **c** Mat. 22. 21 and other like duties for their common wealth; to beare their exacti-
ons, oppressions, persecutions, **d** pa-
tiently, without rebellion or resistance; and even pray **e** for them
that

p I Cor. 10. 27.

q Gen. 23. 3. 4. 16.

r Gen. 14. 13

r Deut. 20. 10

r 2 Sam. 10. 2

r Mar. 5. 44.

u pro. 21. 25

x Deu. 23. 4

y 1 Tim. 2. 1

z 2 Tim. 2. 24. 25.

a Gal. 6. 10.

b Rom. 13. 1

2 pct. 2. 13, 14.

c Mat. 22. 21

d Mat. 5. 39.

e Rom. 12. 19.

f Luk. 23. 34

g Acts 7. 60.

Cha. 10. that shall so misse us : that thus as
 much as in us lieth, we may do good
 f Rom. 12, 18 unto, and have peace with all men,
 in all things except sin ; and bee per-
 f Mat. 5. 45, 48 fect, & as our father which is in hea-
 ven is perfect.

CHAP. X.

*How the Saints are called out of them-
 selves, and taught to forsake their
 owne wayes and workes, that they
 may have communion with God in
 Christ.*

FOR as much as all men beare in
 their bosomes naturall corrupti-
 o^a Psa. 51. 5. ons, bred with them ^a in the womb,
 and brought up with them from the
 Cradle, vvh^bereby they are all alike
 b Eph. 2, 3. Children of wrath : our separati-
 on from other vvicked, vvill little
 availe us, unlesse we be also separated
 from our selves, and learne to re-
 nounce the lusts and affections, yea
 even the faire-seeming workes and
 wisdome of the flesh. For what
 are we the better for avoyding out-
 ward pollution by others, if a fret-
 ting

Communion with God in Christ. 113

ting leprosie cleave to our flesh and bones, and our owne clothes doe make us filthy? Cha. 10.
Iob 9. 31.

2. To draw us therefore quite out of the miry pit of corruptions, the Lord hath called us from the Love and liking of our selves also; as being naturally both his enemies and our own; teaching us that our wits are ^duncapable of his heavenly mysteries, our reason ^eenmity against him and his Law; our thoughts and purposes ^fevill, our affections ^gbrutish, our vvifdome ^hfoolishnesse, all our glorious grace ⁱas the floure of grasse: and that therefore vve must bee turned and become ^kas little Children; even ^lborn again, or else vve cannot see the kingdome of God. di Cor. 2. 14.
e Rom. 8. 7.
f Gen. 8. 21.
g Ier. 10. 14.
h psal. 73. 22.
i 1 Cor. 1. 19, 20.
j 1 Pet. 1. 24.
k Mat. 18. 3.
l Ioh. 3. 3.

3. In matters of Religion, we must not doe what ^mseemeth good in our owne eyes, nor ⁿchoose our own vvayes, nor ^oforge things out of our own hearts, nor ^pmake to our selves any similitude of things in heaven or earth, nor walke ^qin our ovne counsels: for vvhat is man that he should invent services of God or do any thing vvwhich the L o r d ^rrequi- m Deut. 12. 2.
n Esa. 66. 3.
o 1 King. 12. 33.
p 2 xo. 10. 4.
q ps. 81. 12.

Cha. 10. requireth not at his hands. The

Isa. 1. 12.

Ier. 7. 31.

1 Cor. 2. 11

things of God knoweth no man but the spirit of God; of him therefore we must learne his seare; what he commandeth, that only must we

Deu. 12. 32

doe, we may not put to it, nor take ought from it. For when Israel set their owne thresholds and posts by the Lords, they defiled his holy name with their abominations.

Ezec. 43. 8

1 Tim. 3. 16

Ioh. 6. 52.

60. 63.

4. The mysteries of his faith, we may not measure by carnall reason, or our own shallow understanding; but learn with reverence to beleeve all his words; knowing

1 Cor. 2. 9

that the things which eye hath not seene, neither eare heard, neither came into mans heart, are which God hath prepared for them that

Mat. 16. 17

Iohn 6. 45.

love him: and neither flesh nor bloud, but himselfe doth manifest them unto us; and as his words are spirit and life, so is it his spirit that

Ioh. 6. 63.

Eph. 3. 3, 5.

searcheth all, even the deepe things of God, revealeth them unto us, and quickneth us.

5. The promises which are made us, we must embrace, not by sight,

Heb. 11. 1.

but by faith, which is the evidence of things not seene. And seeme they

Communion with God in Christ. 115

Cha. 10.

*d Rom. 4. 20.
21, 13.*

*e Heb. 11. 11
f Dent. 1. 19
20, 21, 16,
32, 45, 46.
Heb. 3. 19.*

*g Exo. 1. 2
10, 13, 14.
h Pl. 119. 16
i 1 Sam. 15.
24.
Jer. 1. 7, 8, 17
k Psa. 19. 7,
8, & 119, 128
l Heb. 11. 8.
Ioh. 21. 19.
22.*

*m Acts 20, 22
23, 24.
Luk. 10. 3.*

they never so unlikely or impossible, yet ought wee not to ^d doubt of them, or reason against them through unbeliefe; but even above hope to beleeve under hope: being fully assured that he which hath promised is able to doe it. For as Sara received strength to bring forth a child when she was past age, ^e because she judged him faithfull which had promised: so contrarywise, the children of Israel, when God had brought them through the wilderness even ^f to the borders of the land of promise; yet could they not enter in, because of their unbeliefe.

6. The commandements of God, how hard or unreasonable soever they seeme, wee must readily and cheerfully obey; laying aside all ^g excuses, ^h delayes, ⁱ feares, or other things that may hinder us: knowing that all ^k his precepts are perfect, righteous, pure and just. Therefore when God calleth us, we must follow him, ^l though we know not whither wee shall come; when hee sendeth us to any place, of danger, we must goe, ^m though we know not what may befall us there; when

he

Cha. 10. he commandeth us a thing, that is
 * Gen. 22. 2 both ^a against nature of man; and
 3. heb. 11. 4 promise of **G o d**, wee must obey
 17, 18. without murmuring or reasonings:
 * Phil. 2. 8 yea even to ^o the death must we bee
 Rev. 2. 10. obedient, that wee may receive the
 crowne of life.

7. In all our trials and tribula-
 tions, wee must in faith and pati-
 ence possesse our soules. We may not
 P murmur, though wee want both
 bread and water; nor speake against
G o d, ^a though our way bee ne-
 ver so grievous: when wee bee in
 danger of our foes pursuing us, ^r wee
 must not complaine; nor bee af-
 fraid, ^r when they beset us round a-
 bout. If **G o d** ^r cause men to ride
 over our heads; if hee lead us into
 fire and into water, if hee give us as
^u sheepe to bee eaten, and scatter us
 among the nations; if hee smite
 us downe into the place of dragons,
 and cover us with the shadow of
 death: yet may we not forget him,
 nor deale falsly concerning his cove-
 nant, but in all these triumph ^x as
 more then conquerours, through
 him that loved us. When in our
 troubles we expect his salvation, we
 must

* Num. 20. 2
 3. &c. exod.
 15. 24.
 * Num. 21. 4
 5.

* Exo. 14. 9
 11. &c.
 * Psal. 3. 6.
 2 King. 6. 15
 16.
 * Psal. 66. 12

* Psal. 44. 11
 19. 17. &c.

* Rom 8. 37

must not ^y make hast, and ^z though
it tary, we must waite; if he hide his
face from us, and ^a be angry against
our prayer, so that wee cry by ^b day,
but hee heareth not, and by night,
but have no audience; if he put us
back ^c as doggs unworthy of his
grace; if he turn himselfe ^d to be cru-
ell against us, and to be enemy to us
with the strength of his hand: yet
must wee remember that hee is the
rock of our salvation, and say; ^e I
will wait for the L O R D that hath
hid his face from Iacob, and I will
looke for him; ^f Lo though he slay
me, yet will I trust in him.

8. Notwithstanding all these
and whatsoever else wee can doe
or suffer for his names sake, yet must
we empty and cast downe our selves
before him, confessing that ^g we are
but unprofitable servants, wee have
done that which was our dutie to
doe: and it ^h is nothing to the Al-
mighty that we are righteous, our
i welldoing extendeth not to him.
Neither ^k for our works done, or of
him foreseene to be done, hath he sa-
ved and called us with a holy cal-
ling, but according to his own pur-
pose

Cha. 10.

^y Isa. 28. 16.

^z Hab. 2. 3.

^a King. 6. 33

Lam. 3. 26

^b psal. 80. 4.

^c psal. 22. 2

^d Mar. 15. 16

^e Job. 30. 21

^f Job. 13. 15.

^g Luk. 17. 10

^h Job 22. 3.

ⁱ & 35. 7.

^j psal. 16. 2.

^k Rom 3. 28

^l & 9. 11.

^m 2 Tim. 1. 9.

Cha. 10. pose and grace, which was given to us through Christ Iesus before the world was. And because we are all too well perswaded of our selves and our good deserts, the Lord useth two meanes for to humble us ; the one is his *Law*, which sheweth us our sins and infirmities; the other, **Iob 33.16,** ¹ *Corrections* whereby he openeth ^{17.} our eares, to cause us to turne away our work, and that he might cover our pride ; of both these Salomon **pro. 6. 23.** saith, ^m *the Commandement is a lanterne, and the law a light ; and corrections for instruction, are the way of life.*

Rom. 3. 20. 9. The law ⁿ revealeth our sins which lay hid within us, and sheweth our weaknesse to be greater than we could imagine. For first we are **Rom. 7. 9.** ^o alive (in our own conceit) without the law, and will not sticke to **Exo. 19. 3** say ; **P** *All that the Lord commandeth, will wee doe.* But when hee **Exo. 20. 19** speaketh, wee ¹ can not endure to **Deut. 5. 5.** ^{21.} heare the law at his mouth, but run away. Or if we do receive it, it is **Exod. 34.** with a vaile ^r over Moses face, not **Rom. 7. 14.** ^{30, 33.} discerning the true nature of the law which is ^f spirituall, or end of the same

line, which is to ^a bring us to **CHRIST**: but in Hypocritic, with hollov and covered hearts, imagining the outward observation thereof, howsoever it be, to be sufficient. But when it commeth in deed to our conscience, we die, ^u for sin ^u Rom 7.9. (which we thought was dead) reviveth, and ^x taking occasion by the commandement, deceiveth us, and thereby slayeth us; and when the law saith *Thou shalt not lust*, sinne worketh in us all manner of lust. ^z Verse 8. And as the Israelites having heard the thundring voyce of the LORD from heaven, forbidding them to have any other Gods before his face; did before forty dayes were expired, forget both their ^z promise, and their ^a feare, and ^b God himselfe their Saviour, and ^c made them Gods of metall: so is it with us all, when the commandement cometh, sinne aboundeth and ^d appeareth to be sin, ^d Rom. 7. 13 yea out of measure sinfull. And because the wages of sinne is death, the law also ^e causeth wrath, which is ^e revealed from heaven against all ungodlineffe and unrighteousnesse of men. Then are we cast downe with
 fight

Cha. 10.

Gal. 3. 24.

x Verse 11.

z Verse 8.

z Exo. 19. 8

a Exo. 20. 18

b c.

c Pl. 106. 21.

d Exo. 32. 7, 8

d Rom. 7. 13

e Rom. 4. 15

f Rom. 1. 18

Cha. 10. fight and horror of our wretched case, and the more we strive to rid our selves out of these snares of hell, the faster we are intangled : for we

g Rom. 7. 14 finde our selves ^g carnall, and soule under sinne ; so as if we have will to

h verſe. 18. doe good, yet ^h finde we no meanes to performe it ; and without Gods

i Phil. 2. 13. grace we can neither ⁱ will nor doe.

k Rom. 7. 24 Wherefore we ^k cry out upon our misery, and should dye in despaire, were it not that God did caule his favour in the face of Christ to shine upon us : in whom being graffed by

l Gal. 2. 19. faith, we ^l are dead to the Law, but

20.

alive unto God by beleefe in his son, who hath loved us, given himselfe for us, and liveth in us. Thus is the Law, a light to discover, a fire to burne, a ^m hammer to breake whatsoever in us is exalted against God,

m Ier. 23. 29

n Gal. 3. 24. and is ⁿ a schoolmaster to lead us to Christ, that we might be made righteous by him, after that we are stript naked of our owne misconceived righteousness ; and having our ^o filthy garments taken from us, may be

o zach. 3. 4

p Rev. 19. 8 arayed with change of rayment, even that ^p fine-linnen, pure and shining, which is the righteousness of the Saints.

10. The

10. The chastisements of God, Cha. 10
 are an other good meanes ⁹ to hum- Lev. 26, 39
 ble our stubborne nature, and un- 40, 41.
 baptised hearts making us to search Iam. 3, 39,
 and trie our wayes, and turne again 40.
 to the Lord, to cry unto him in our Psa. 107, 12,
 distresse; to have care to learne and 13, 17, 18,
 keep his word. By them he ¹⁰proveth 19, & 78, 34.
 us, to know what is in our hearts, Psa. 119, 69
 and letteth us have experience both 71.
 of our own infirmities, and of his Deut. 8, 2.
 power and grace. By them he bring-
 eth us to an humble confession Iob 33, 19
 and sorrow for our finnes, and so de- 20, 27, 28.
 livereth our soules from going into
 the pit. By them and our weak-
 nesse in them, he teacheth us to
 trust in him, and not in our selves.
 Thus ¹¹the rod and correction giveth 2 Cor. 1, 8.
 us wisdom, and we are chastened for Psa. 9, 13
 our profit, that we might be par- Heb. 12, 10
 takers of his holiness.

11. And thus God calleth us out
 of our selves, from the unbelieve,
 blindness, hypocrisie, hardnes of
 heart, pride, wantonnes, and all other
 inordinate affections that do possesse
 us, that we may beleeve, love, feare
 and obey him alone; that we may be- Num. 15, 40
 member and doe all his commande-
 F ments,

Cha. 10. ments, and be holy unto our God.
 He teacheth us to deny ungodliness
 and worldly lusts, even such as
 fight in our owne members; the
 our old man being crucified with
 Christ, the body of sinne may be de-
 stroyed, and we serve sinne no more.
 But having our soules as wean-
 lings with us, withdrawne from all
 carnall pleasures, and having cast
 off every thing that presseth down
 and the sin that so easily compasseth
 us about; may delight in the Lord
 and in his law, depending upon him
 alone for life succour and salvation;
 neither despairing for our evil deeds
 nor boasting of our good, but by
 faith taking hold upon Christ, and
 saying, *Whom have I in heaven but
 thee? and I desire none in the earth
 with thee: my flesh faileth, and my
 heart, but God is the rock of my heart,
 and my portion for ever.* Then bid-
 ding farewell to the world, and
 meekely taking our crosse upon us,
 as men hating our owne life here,
 to follow the Lambe, whith-
 soever he goeth, and shal bring us to
 mountaines or deserts, to hunger
 or thirst, to cold or nakednesse, to

1st Tim. 4.1.

Rom. 6.6.

1st Pet. 1.31.

Heb. 12.1.

1st Pet. 1.31.

1st Joh. 12.25

1st Rev. 14.4.

trouble

trouble of body or griefe of mind, Chap. 10
or feares or terrours, or even to the
last of death: knowing that in all
he will sustaine us, and in the end,
wipe all teares from our eyes; after
we have gone into fire and into wa-
ter, & hee will bring us out unto a Pl. 66. 12
wealthy place, in our weaknesse he
will strengthen us, in our wants he
will relieve us, in our cares, doubts,
dangers, and distresses, hee will
guide us by his counsell, and after Psa. 73. 24
receive us to glory.

12. But these things are so hard
unto flesh and blood, that the natu-
rall man chooseth rather to remaine
still in his wofull state; and enjoy
the momentary pleasures of sin, then
in such straights and difficulties to
follow Christ. For it is a heauey
thing to renounce and forsake his
owne affections, to condemne his
ovvne wisdome for foolishnesse, to
rest wholly upon Gods Word and
promises, when nothing is scene but
present want and calamity; to aban-
don pleasures, to tame and subdue
his wanton lusts, to beare cheerful-
ly the reproches and persecutions
of the world, and whatsoever else

Cha. 10. God shall bring upon him; often-
 times to the losse of friends, Wife,
 children, goods, lands and life it
 selfe. Therefore this state is indeed
^m a deniall of our selves, and carry-
 ing of our crosse daily: a ⁿ Mortifica-
 tion of our earthly members, even a
^o daily dying and ^p breathing out
 of the ghost. As the sacrifices given
 unto God were ^q killed, salted, and
 sent up in fire; so we that must give
 up our own ^r bodies for a living sa-
 crifice, must also be salted with fire,
 as ^r Christ hath said. And as him-
 selfe (fulfilling the figure of the sin
 offerings which were burnt with-
 out the Campe) ^s that hee might
 sanctifie us with his owne blood,
 suffered without the gate of Ierusa-
 lem, so must we likewise goe out of
 the Campe, bearing his reproch;
 which we never doe willingly, till
 hee ^u draw us. For this our new
 birth, is not ^x of blood, nor of the
 will of the flesh, nor of the will of
 man, but of G O D, who rege-
 nerateth, calleth, and sanctifieth
 his Israel, increasing them with men
 like a flock; ^y and as the flock of ho-
 linesse, as the flocke of Ierusalem in
 their

^m Luk. 9. 23

ⁿ Col. 3. 5.

^o 1 Cor. 15. 31

^p Ps. 86. 15.

^q Lev. 1. 5.

&c.

Ezce 43. 24.

^r Rom. 12. 1.

^s Mar. 9. 49.

^t Heb. 13. 11

12. 13

^u Song. 1. 3.

Iohn 6. 44.

^x Ioh. 1. 13.

^y Ezce. 36. 37

38.

their solempne feasts, so filleth he de- Cha. 10.
 plate Cities with flockes of men,
 which being by the ministry of the
 Gospell, & offered up for sacrifices, are C Ro. 15. 16
 acceptable being sanctified by the Isa. 66. 20.
 Holy Ghost.

13. When thus we be changed by
 the power of Gods grace, and have
 got the victory of our selves, sub-
 duing and ruling over our owne
 spirits, which as Salomon saith, ^a is Pro. 16. 32
 better then if we wan a City; when
 we have hearkned to the cry of the
^b Voyce, that all flesh is grasse, and Isa. 40. 6, 7
 all the grace thereof as the flower of
 the field, and when wee have
 found our grasse to bee withered
 and flower faded, because the spirit
 of the LORD hath blowne up-
 on it: when the strong hold of
 our imaginations is cast downe,
 and every ^c thought brought in- 2 Cor. 10. 5
 to captivity to the Obedience of
 CHRIST; when wee have
 discerned our sinnes, felt the
 smart of them in our Conscien-
 ces, ^d pined away for our ini- Lev. 26. 39
 quities, and ^e judged our selves Eze. 20. 43
 worthy to bee cut off for all our
 evils; when wee have renounced

Cha. 10. all confidence in our selves, re-
Isa. 64. 6. jected all our righteousnesses ^f as filthy
 clouts, and being humbled un-
 der the mighty hand of God, doe
Job 42. 6. with Iob ^s abhorre our selves, and
 repent in dust and ashes: then will
 he look upon us, and turne our cap-
 tivity, and bring us into his promi-
Heb. 4. 3. sed rest, into which we ^b entring by
8cc. faith, shall there keep the true Sab-
Verse 10. bath of God, ⁱ cease from our owne
 works, as he did from his, and whol-
 ly give our selves to worke the
Ioh. 6. 28, works of God, which is, ^k to beleeve
29. in him whom he hath sent, even lesus
1 Cor. 1. 30 Christ our ⁱ wisdom, justice, sancti-
 fication, and redemption, who cal-
 leth us with a holy calling from the
 fellowship of Satan, sin, this world,
 and our owne corruptions to the
 happy communion with himselfe
 and with his Father, by faith a while
Ph. 17. 15 on earth; till we ^m shall behold his
 face in justice, and when we awake,
 be satisfied with his image.

*O Ierusalem, wash thine heart from
 wickednesse, that thou mayst be saved:
 how long shall thy wicked thoughts re-
 maine within thee? Ier. 4. 14.*

CHAP. XI.

*Of the communion that wee have with
God, in generall.*

GOD having graciously freed us from the captivity of Satan, and called us out of the world, and from our ovvne corruptions, doth after this, take us neere unto him, bestoweth more graces and blessings upon us, and accepteth againe the fruits of his own spirit in us. For he hath separated us from others, to receive us unto himselfe, and he will bee a Father unto us, and we shall be the sonnes and daughters of the Lord Almighty.

2. This grace God signified to our fathers; when he had freed them from the bondage of Egypt, saying; yee have scene what I did to the Egyptians, and how I carried you upon Eagles vvings, and have brought you unto me: now therefore, if ye vvill heare my voyce in deed and keep my covenant; then shall ye be my chiefe treasure above

2 Cor. 6. 17
18.

Exo. 19. 4
5.

Chap. II. all peoples, though all the earth bee mine; ye shall be unto me also a kingdome of priests, and a holy nation.

3. The manifestation and assurance of this grace, is to be seen in
 eDeu. 29. 12 that eternall Covenant and Oth,
 which hee maketh with us, and
 dVerse 13. whereby hee stablisheth us for a
 people unto himselfe, and will bee
 unto us a God; as he also sware un-
 to our fathers Abraham Isaak and
 Jacob, who were themselves joy-
 ned in league with the Lord, that
 had stablished this everlasting cove-
 nant with Abraham and his poster-
 eGen. 17. 7. ty; to be God unto him, and to his
 seed after him; but hath now fully
 and finally ratified it in Christ, and
 by that new Testamentall bond con-
 firmed in his bloud, whereby he hath
 covenanted, that f hee will bee our
 7Heb. 8. 10. God, and wee shall bee his people:
 whereupon it followeth that he be-
 ing ours, and we his, assured hereof
 by faith in his Gospell, wee have
 2Ioh. 1. 3. communion with the Father and
 with his Sonne Iesus Christ, to the
 praise of the glory of his grace, and
 our eternall happines. Whiles he be-
 4Pro. 3. ing our God applicth his h wisdom,
 strength,

strength, & grace, and all other goodnes unto us for good : and causeth us againe to apply ¹ our bodies and our minds; with all the faculties of them, to the honour and service of his Majestie; and this with such mutuall love and neere conjunction, as God is said, to ^m dwell in us, and we in him; and with such peace, as ⁿ passeth understanding, that not without cause doth the Psalmist sing, *Blessed are the people whose God Iehovah is.*

ⁱ Psa. 135. 1, 2.
^k Psa. 84. 11.
^l Rom. 12. 1.

^m Ioh. 4. 16

ⁿ Phil. 4. 7.
^o Ps. 144. 15

4. The persons whom God admitteth into this gracious communion, are all sorts of people without respect of persons : *P* Iewes and Gentiles, bond men and free, male and female, *q* kings of the earth and all peoples, Princes and all judges of the world; yong men and maidens, old men and children, *r* wise men and fooles; even as *s* many as the Lord our God shall call. The riches of which grace, Moses also manifested unto Israel, when hee said; *T*e stand this day every one of you before the Lord your God, your heads of your tribes, your elders and your officers, all the men of Iffrael, your children, your Wives, and thy stranger that is

^p Gal. 3. 28.

^q Psa. 148.
II, 11, &c.

^r 1 Cor. 1. 26.
27.
^s Acts 2. 39.

^t Deu. 29. 10
11, 12.

Cha. II. *in thy campe, from the ^ahewer of thy*
^a That is the best servants, as, *Wood unto the drawer of thy water;*
that thou shouldest passe into the cov-
nant of the Lord thy God, and into his
oath which the Lord thy God maketh
with thee this day, &c. This ample
 mercy, God shewed even then, but
^a Eph. 2. 11 *hath much enlarged since ^{*}by the*
 17. *sending of his Sonne; that it might*
^a Ps. 145. 9. *be seene how he is ⁷ good to all, and*
 7. *his mercies over all his works; and*
^a Verse 21. *that ² all flesh might blesse his holy*
 21. *holy name, for ever and ever.*

5. The Originall of this grace
 to the Saints, commeth from the
^a Deu. 10. 14 *Election of G O D,* who having
 15. & 7. 6. *set ^a his delight in them to love*
 7. 8. *them, chooseth them and their seed,*
to be a precious people to himselfe,
^a Ier. 31. 3. *above all peoples upon the earth;*
 31. 3. *and as he saith by the Prophet, ^b I*
 31. 3. *have loved thee with an everlasting*
 31. 3. *love, therefore with mercy I have draw-*
 31. 3. *en thee.* From which further grace
 proceedeth; for they being thus
^a Song. I. 3. *drawen, doe ^crunne after him, and*
^a Iosh. 24. 15 *^d chuse him againe to be their God,*
 22. *and to serve him; ^c they chose the*
^a Pl. 119. 30 *way of faith, they chose his pre-*
 173. *cepts.* So is there a willing and
 joy

joyfull covenant made between God Cha. 17.
and them, by mutuall agreement, up-
on most holy and happie condi-
tions; which Moses briefly descri-
beth thus: *Thou hast made the* f Deu. 26. 17
Lord to say this day, (that is, thou hast 18. 19.
taken promise of, conditioned with, 27. 13. 14.
and consequently, ¹ *hast chosen him* 1 So the
to be to thee for a God, and to walke in Geek eilau
his wayes, and to keepe his statutes and
his Commandements and his judgments,
and to hearken unto his voyce. And
the Lord hath made thee to say this
day (-hath conditioned with, and
chosen thee,) *to bee unto him for a* 1. 1. 2. 3.
peculiar people, even as he spake unto
thee, and to keepe all his Commande-
ments; and to set thee high above all
nations which hee hath made, in praise
and in name, and in glory; and that
thou shouldest bee an holy people to the
Lord thy God, even as he hath spoken.

6. The good things communica-
ted with us of G O D by that cove-
nant of his grace, the Apostle sum-
meth up, when he saith, that ^k *his* 2 pet. 1. 3.
divine power hath given us all things
that pertain to life and godlinesse. For
as he is himselfe the ¹ *Living God,* 1 Ier. 10. 10.
and ^m *giver of life unto all things,* 1 Tim. 6.
13.

Chc. 11. so is he ^a not the God of the dead,
^a Mar. 12. 32 but of the Living. To the end there-
^a Eph. 2. 1. fore that we, which were ^o dead in
^a ch. 4. 18. trespasses and sinnes, and ^p stran-
 gers from the Life of God, through
 the ignorance that was in us, and in
 that estat were not his people; might
^a Hof. 1. 10, be the ^q sonnes of the Living God,
^a 1 Pet. 3. 7. and ^r heyres of the grace of life: it
 was needfull, that we should receive
 from him this grace, which else we
 could not have from any other; be-
 cause ^f with him is the well of life,
^a psal. 36. 9. and in his light shall we see light;
^a Deu. 30. 20 he is ^t our life and the length of our
^a ps. 119. 93. dayes, his ^u precepts and his promi-
^a Deu. 8. 3. ses ^{50.} doe quicken us, and by all ^x that
 proceedeth out of his mouth, doth a
 man live; as that good King Heze-
 kiah confessed upon his recovery
^a Is. 38. 16. from death, *Y O Lord by them (men)*
live, and by all of them (ie) the life of
my spirit; and thou hast caused me to
sleepe, and hast given life unto mee.

7. And when we are made par-
 takers of the life of God, then feel
 we the fellowship and communion
 spoken of; and as our life encreas-
 eth, so doth our joy, by the perceiv-
^a Rom. 6. 13 ing of our happinesse; and we ^z give
 our

our selves unto God, as they that **Cha. 11.**
 are alive from the dead, ^a walking ^{a. psa. 56. 14.}
 before him in the light of the living,
 God also himselfe ^b walketh with us, ^{b. Lev. 26. 12.}
 leading us ^c by the rivers of waters, ^{c. Ier. 31. 9.}
 in a straight way wherein we shall ^{12, 14.}
 not stumble, and our soule shall bee
 as a watered garden; we shall have
 no more sorrow, but shall be satisfi-
 ed with the goodnesse of the Lord,
 & our heart shall live for ever. To ^{d. psa. 22. 26.}
 the end therefore that wee may in
 some sort discern this incomprehen-
 sible grace, let us consider some prin-
 cipall of the many good things, that
 God doth give us pertayning unto
 Life and godlinesse.

8. And first, for that *Understan-*
ding is ^e a well-spring of Life unto ^{e. pro. 16. 22.}
 them that have it; the God of our
 Lord Iesus Christ, the Father of glory,
^f giveth unto us the Spirit of ^{f. Eph. 1. 17.}
 wisdom, and revelation through ^{18.}
 the knowledge of him, whereby the
 eyes of our understanding are light-
 ned, and we know what is the hope
 of his calling, and what the riches
 of his glorious inheritance is in the
 Saints: so hee having opened our
 eyes, & wee see the wonders of his ^{g. ps. 119. 18.}
 law,

Cha. 11. law, and he causeth us ^h to under-
 & Verse 27. stand the way of his precepts. This
 is a speciall point of the happinesse
 of Gods people, above all peoples of
 the earth, that they have both his
 Law for a light, and himselfe for
 s Ioh. 6. 45. their instructor, and so are all ⁱ the
 & Ioh. 2. 20 taught of God, and have ^k an Oynt-
 ment from him that is holy, where-
 l Verse 27. by they know all things, and ^l need
 not that any man teach them, but as
 the same anointing teacheth them all
 things. Hereupon the Prophet said
 unto God, ^m I have not declined
 m psal. 119. from thy judgments, because thou
 102. didst teach mee; and himselfe saith
 unto his people, ⁿ I am the Lord
 n Isa. 48. 17 thy God, which teach thee to pro-
 fit, and leade thee by the way that
 thou shouldest go; and thine ^o cares
 o Cha. 30. 21 shall heare a word behind thee, say-
 ing; *This is the way, walke yee in it,*
 when thou turnest to the right
 hand, and when thou turnest to the
 p psal. 25. 14. left. Thus the ^p secret of the Lord
 is revealed to them that feare him;
 and his covenant, for to give them
 knowledge; hee ^q openeth their
 q Luk. 24. mind, that they may understand the
 45. Scriptures, he openeth unto them
 the

the ^a mystery of his will, and ^a fil- Cha. 11.
 let them with knowledge of the ^a Eph. 1. 9.
 same, in all wisdom and spirituall / Col. 1. 9.
 understanding, that so they may be
 partakers of his life, as *David* saith, ^a Ps. 119. 144.
Give mee understanding, and I shall
live. And that this grace proceedeth
 from his covenant, and confirmeth
 the same, himselfe sheweth, when he ^a Jer. 24. 7.
 saith; *I wil give them an heart to know*
me, that I am the Lord; and they shall
be my people, and I will be their God.

9. An other of the gifts pertai-
 ning unto life and godlines, is *faith*,
 whereby our Fathers ^a walked with ^a Gen. 5. 22.
 God, pleased him, wrought many Heb. 11. 5. 6
 good works, obtained good report, 39.
 and in the end, the salvation of their
 soules. This grace we have not of
 our selves, ^y it is the gift of God, ^a Eph. 2. 8.
 who openeth ^a the doore thereof Acts 14. 27
 unto his chosen people, which ther-
 fore is called ^a the faith of Gods ^a Tit. 1. 1.
Elect; and wondrous is the force
 thereof in our soules, for by it ^b all ^a Mar. 9. 23.
 things are made possible to us, it is
 our ^c brestplate, and it is our ^d shield, ^a 1 Thes. 5. 8
 whereby wee quench all the fiery ^a Eph. 6. 16.
 darts of the Devill; it is the ^e vi- ^a 1 Ioh. 5. 4.
 story whereby wee overcome the
 world,

Cha. II. world, by it we ^f walke, whiles we
^{2 Cor. 5, 7.} are pilgrims here on earth, and ab-
 sent from the Lord, by it we stand
^{2 Rom. 11, 20.} in the grace and favour of God,
^{4 Gal. 2, 20.} by it ^h we live, by it our God doth
^{1 Acs 15, 9.} purifie our hearts, and through it
^{1 Pet. 1, 5.} ^k doth keepe us by his power unto
 salvation.

10. This faith, doth alwayes re-
^{1 Ro. 10, 17.} spect the Word of God, ^l from
 whence it ariseth, and by which it
 is wrought in us through his spirit;
^{m Verse 8.} which therefore is called, the ^m word
^{n Deu. 32, 47} of faith, and is no vaine word con-
 cerning us, but is ⁿ our Life. It
 looketh also unto all Gods ora-
^{o Acs. 14, 14.} cles, teaching us to beleeve ^o all
 things that are written in the Law
^{p Iohn 20, 31} and Prophets, and ^p in the Gos-
 pell. It causeth us to apprehend
 Gods ancient mercies shewed to our
 Fathers, as belonging also to us; for
 so we learne of the Apostles, to ap-
^{q Heb. 13, 5.} ply ^q the promise of Gods presence
^{with Ios. 1, 5} and continued favour with Iosua;
^{r Ro. 4, 23, 24} his ^r imputation of justice unto A-
^{s pl. 118, 6} braham; the ^s bouldnesse and cou-
^{with Heb. 13} rage of David, upon Gods assistance;
^{6.} and generally, ^t whatsoever things
^{7 Rom. 15, 4} are written aforetime, as being writ-
 ten

ten for our learning, comfort, and en-
 crease of faith. So also we learne of
 the Prophets which spake of things
 done long before, as if they had been
 seene and felt by themselves. Hoseas
 saith of Iacob, " God found him in "Hos. 12, 4.
 Bethel, and there he spake with us ;
 the Psalmist singeth of Gods bring-
 ing Israel through the Sea, and Ior-
 dan; Hee turned sea into dry land,
 & they passed through the river on * ps. 66, 6.
 foot, there *did we rejoyce* in him. Ac-
 cording to whose examples, we that
 now live and beleeve, because wee
 have received the & same spirit of 1st Cor. 4, 13
 faith with the Patriarchs, and have
 obtained a & like-precious faith with 2nd pet. 1, 1.
 the Apostles ; may also say with
 them, & my welbeloved is mine, and Song. 2, 16
 I am his ; I ^b know that my redee- Job 19, 25
 mer liveth ; and I live by faith in Gal. 2, 20.
 him, who hath loved me, and given
 himselfe for me.

11. The most excellent fruit that
 we reap of Faith, is our Iustification
 in the sight of God, by his grace in
 Christ Iesus. For whereas two waies
 of Life and Iustice are set before us in
 the Scriptures, the one by keeping
 the Law of the L O R D, even all
 his

Cha. 11. his precepts, of which it is said,
 Rom. 10. 5. *d The man that doth them, shall live*
 Deu. 6. 25. *by them*; and againe, *e This shall be*
our justice before the Lord our God, if
we take heed to keepe all his Commande-
ments, as hee hath commanded us:
 the other by faith in Christ; as it is
 Ioh. 3. 16. written, *f God so loved the World, that*
he hath given his only begotten Sonne,
that whosoever beleeueth in him should
not perish, but have everlasting life:
 the first of these wayes is such, as no
 Gal. 2. 16. *g flesh can bee justified by.* For
 Acts 7. 38. though the Law consisteth of *h Li-*
ving oracles, and every commande-
 Rom. 7. 17 ment *i is holy and just and good;*
 yet by reason of sinne, that dwelleth
 4 Verse 10. in us, *k the same Commandement*
 which was ordained unto Life, is
 found to be unto us to death. For
 1 Verse 11. *l sinne taketh occasion by the com-*
 mandement, and deceiveth us, and
 thereby killeth us; as when the
 m Verse 8. Law saith, *T thou shalt not lust,* *m sinne*
 worketh in us all manner of lust; so
 the Law is the life and strength of
 sinne, in us that are carnall, and so
 n Verse 13. under sinne; and sinne *n is made*
 out of measure sinfull by the Com-
 mandement, and the *o Law entreateth*

that the offence might abound. Ther- Cha. 11.
fore P can it not give us Life, neither Gal. 3, 21.
was it given to that end, but was
added unto the promise of grace by
Christ, & because of the transgressi- Verse 19.
ons; and by it commeth the know- Rom. 8, 20.
ledge of sinne; it also condemneth
and curseth all sinne and sinners, Gal. 3, 10.
and through it are we dead unto Gal. 2, 15.
it, that wee might *live* unto God.
For the terrours thereof tormenting
our sinfull soules, we are forced to
seek refuge from Gods wrath in
some other, which we cannot find
in any but in Christ, whom God Acts 4, 12.
hath proposed to be the reconciliati-
on for all our sinnes, whom we ap-
prehend by faith; and untill faith
come, are kept fast, and as it were Gal. 3, 23, 24.
locked up under the Law, whereof
we have this excellent use and bene-
fit, that it is a *child leader* or *schole-*
mayster to bring us unto Christ. In Gal. 3, 23.
whom the justice of God is satisfied
for all our trespasses by his death on
the tree, whereon he was made Gal. 3, 13.
a curse for us, and redeemed us from
the curse of the Law. And to our
sinnes, which were imputed unto
him, shall no more be imputed unto
us,

Cha. II. us, but forgiven for his sake, and that blessednes commeth on us, which is

^a Rom. 4, 7, 8 written, ^a *Blessed are they whose iniquities are forgiven, and whose sins are covered, blessed is the man to whom the Lord imputeth not sin.* Yea God, as he

^b Verse 4.

doth hee impute ^b justice or righteousness to us without works of ours, because Christ fulfilled all righteousness for us that beleeve, and we shall be found in him ^c not having our owne justice, which is of the Law, but that which is through the Faith of **C H R I S T**, even the justice which is of **G O D** through Faith. To teach us that

^d Abraham, Gen. 15, 6.

the ^d first man whom Moses mentioneth to have *believed the Lord*, he presently adorned with this grace, that *God imputed that to him for justice.*

^e Rom. 4, 16

And hee being made the ^e Father of all beleevers; that is written ^f for us also, unto whom Beleeve shall be imputed for *justice* in like welse. ^g Thus

^f Ver. 13, 24

are we ^g justified by Faith, without the works of the Law; yea Faith is come in place of all good worker,

^g Rom. 3, 28.

as **C H R I S T** hath said, ^h *This is the worke of God, that yee beleeve*

^h Ioh. 6, 29.

him whom hee hath sent; this also is **Ch. 11.**
his Commandement, ⁱ that we be- **1 Ioh. 3, 23**
lieve in the name of his Sonne Iesus
Christ; whom he that hath, ^k hath **Ch. 5, 12.**
Life, and he that hath not the Sonne
of God hath not Life: but who
so ^l trusteth to his owne righte- **1 Ezr. 3, 13.**
ousnesse, and committeth iniquity
shall surely dye, as saith the Pro-
pher. Thus live wee by faith in
CHRIST, and that heavenly cra-
de is fulfilled, ^m *The just shall live* **m Hab. 2, 4.**
by his faith. **Gal. 3, 11.**

12. This life and grace, is one con-
dition of that everlasting covenant
which our God hath made with us;
and said, ⁿ *I will be mercifull to their* **n Heb. 8, 12**
unrighteousnesse, and I will remember
their sins and their iniquities no more.
And being thus justified by faith, we
have peace towards God through **o Rom. 5, 1.**
our Lord Iesus Christ, whom hee
hath given to be our covenant and **p Isa. 42, 6.**
our light; he ^q hideth his face from **q psa. 51, 9.**
our sinnes, and wipeth away all
our iniquities, and saith, ^r deliver **r Job 33, 24**
them that they goe not downe in-
to the pit, for I have found a ran-
some. Yea now he ^s seeth no ini- **s Num. 23, 21**
quity in Iacob, nor transgression
in

Cha. 11. in Israel; the Lord his God is with him, and the joyfull shout of a King is among them; though the sins of Judah be sought for, ¹ they shall be no more found, for the Lord is mercifull to them whom he reserveth, ² he hath washed the filthinesse of the daughters of Sion, their transgressions are put away as a cloud, and like a mist, their sinnes are all ³ cast into the bottome of the Sea. For thus the Saints do triumph and say, ⁴ who shall lay any thing to the charge of Gods chosen? It is God that justifieth, who shall condemne? we will goe forward in the strength of the Lord God, wee will make mention of thy justice, even of thine only. And thus is fulfilled the saying of the Prophet, ⁵ the whole seede of Israel shall be justified, and glory to the Lord.

13. Yet is there also further grace pertaining to life and godlinesse given us of God, even our Sanctification; whereunto he hath ⁶ called us, and which wee attaine unto ⁷ by faith in Christ. For the grace of God that bringeth salvation unto all men, ⁸ hath appeared; doth ⁹ teach

that wee should deny ungodlinesse Cha. 11.
 and worldly lusts, and that wee
 should live soberly and righteously
 and godly in this present world, and
 not continue still in sinne, that
 grace may abound. We are the peo- Rom. 6.1.
 ple of Gods holinesse, and he will 1sa. 63. 18.
 be hallowed among us, hee the Lev. 22.32
 Lord doth sanctifie us; he powreth
 cleane water upon us that we may
 be cleane, ¹ sprinkled in our hearts
 from an evill conscience, and wash-
 ed in our bodies with pure water;
 he ¹ taketh away the stony heart Eze. 36. 26
 out of our body, and giveth us an
 heart of flesh, he ¹ putteth his spirit 1 Verse 27.
 within us, and causeth us to walke
 in his statutes, to keepe his judge-
 ments and doe them, that we bee
 not polluted no more with our abomi- Eze. 36. 27.
 nations, nor any of our transgressi- 23.
 ons; and saith unto us, ¹ Yee shall Lev. 19. 2.
 bee holy, for I the Lord your God am
 he. ¹ And this is another condi-
 tion of his gracious covenant with
 us, as it is written, ^o I will put my Heb. 8. 10.
 lawes in their mind, and in their heart I
 will write them, and I will bee their
 God, and they shall be my people.

14. Of this Sanctification there
 be

Cha. 11. be two parts, which they that long
 after life and to see good daies, must
 p. 1 Pet. 3. 10. seeke; first. P to eschevv evill, &
 Rom. 6. 3. 11. condly, and to doe good. The way
 4. 6. to attaine these, is by the death
 and buryall of the old man, the cor-
 ruption of nature; and the resurre-
 ction of the new: that so being
 Verse 11. dead unto sin, we may be a live un-
 to God, in Iesus Christ our Lord.
 The old man, or body of sinne,
 f. Ioh. 3. 6. 1. the whole man soule and body,
 f. Isa. 40. 6. 1. he is born by nature, even all flesh,
 and all the grace and glory thereof,
 which the spirit of the Lord must
 blow upon, and cause to fade, as the
 flower of grasse, that the man may
 be borne againe, and made a New
 1 Pet. 1. 24. Creature, even borne of God. To
 1 Ioh. 1. 23. work this wondrous change in us,
 the Lord giveth two speciall graces;
 the 1. Feare, and 2. Love of his
 Name; by the one to retrain us
 from evill, and by the other to allure
 us unto good.

15. The Feare of the Lord, as it
 p. 1. 11. 10 is the beginning of wisdome; &
 7 pro. 14. 27. is it the wellspring of Life, to
 voyd the snares of death, and many
 graces flow from it into our soules.

of which this is one principall, (as **Cha. 11.**
 Salomon sheweth,) that ² *by the* **Ch. 16, 6.**
Fear of the L O R D we depart from
evill. Therefore it is joyned and
 commanded with the ^a worship **a Psal. 5. 7.**
 and ^b service of the L O R D, and **b Psal. 2, 11.**
 is the speciall end of the giving of
 the Law unto us, as G O D said to
 Moses, ^c Gather me the people toge- **c Deu. 4. 10.**
 ther, and I will cause them to heare
 my words, *that they may learne to*
fear me, all the dayes that they shall
 live upon the earth. It is joyned in
 particular with many precepts, for a
 restraint to keep us from evill, even
 against men; as, ^d Oppresse not any **d Lev. 25. 17**
 man his Neighbour, but *fear thy*
God; ^e thou shalt take no usury of thy **e Verse 36.**
 brother, but shalt *fear thy G O D*;
 thou ^f shalt not rule over him cruel- **f Verse 43.**
 ly, but shalt *fear thy God,* ^g thou **g Lev. 19. 32**
 shalt honour the person of the old
 man, and *fear thy G O D*; ^h thou **h Verse 14.**
 shalt not curse the deafe, nor put a
 stumbling block before the blinde,
 but shalt *fear thy G O D.* It is
 also the end and effect of the Gos-
 pell, whereby G O D ⁱ giveth us **i Ier. 32, 39.**
 one heart and one way that we may **40.**
fear him forever, and putteth his
 G Feare

Cha. 11. Feare in our hearts that wee should
 not depart from him, but being care-
 full and circumspect in all our wayes
 knowing ^k the terrour of the Lord,
 before ^{2 Cor. 5, 11} whose judgement seat we
 must all appeare, to receive accord-
 ing to our vvorks, and into vvwhose
 hands it is ^{1 Heb. 10, 31} a fearefull thing to fall:
 may therefore passe the ^m time of our
 pilgrimage in feare, clenſing our
 selves from all filthineſſe both of flesh
 and spirit, ^{2 Cor. 7, 1} growing up unto full
 holineſſe in the feare of God, and
 making an end of our ſalvation ^{Phil. 2, 12} in
 feare and trembling; our flesh trem-
 bling (as did Davids) ^{Pſal. 119, 120} for feare of
 the Lord, and we being afraid of his
 judgments. His mercies alſo are
 ſhevv'd us to this end, as it is writ-
 ten, ^{9 Pſ. 130, 4} *Mercy is with thee that thou
 mayſt be feared.* This grace God
 giveth to his ſaints, to humble them,
 that they be ^{Rom. 11, 20} not high minded, but
 may walke in reverence before him,
 and their hearts be ^{pro. 23, 17} in his feare con-
 tinually, that ^{Deut. 5, 29} it may goe well
 with them and with their children
 for ever; for hee that ^{pro. 13, 13} feareth the
 commādemēt ſhal be rewarded. By
 this grace have his people commu-
 nion

nion with him, and feele his good-
 nes, for ^x the eye of the Lord is upon
 them that feare him, and trust in his
 mercy, ^y he delighteth in them, hee
 will fulfill ^z the desire of them, and
 nothing ^a shall bee wanting unto
 them, as hee hath promised by his
 Prophet; ^b their soules shall dwell
 in good, their seed shall inherit the
 land, and the secret of the Lord, and
 his covenant shall be revealed unto
 them. Wherefore unto man hee
 saith, ^c *Behold the Feare of the Lord*
is wisdom, and to depart from evill is
understanding; ^d *the reward of humi-*
lity and the feare of God, is riches and
glory and Life. Unto this therefore
 let us take heed, for in it ^e is an assu-
 red strength; by it we shall ^f come
 out of all extremities that are either
 too much or too little; and to ^g feare
 God and keep his Commandements
 is the whole man; this leadeth him
^h unto Life, and being filled there-
 with, hee shall continue and not
 bee visited with evill: that he may
 know, that ⁱ *the feare of the Lord*
is his Treasure, as saith the Pro-
 phet.

^x psal. 33, 18^y psal. 147, 11^z Ps. 145, 19^a Psal. 34, 9.^b Ps. 25, 13.

14.

^c Job 28, 28.^d pro. 22, 4.^e Ch. 14, 26^f Eccl. 7, 20,

18, 19.

^g Eccl. 12, 13^h pro. 19, 23ⁱ Isa. 33, 6.

16. But because the end of the

Cha. II. Commandement, is ^k Love, out
 & ¹ Tim. I. 5 of a pure heart, and of a good con-
 science, and of faith unfeigned,
 & ¹ Rom. 13. 16 and Love is the ¹ fulfilling of the
 Law: therefore hath God comprised
 his whole will touching our
 Sanctification and obedience in two
 & ^m Mat. 22. 37 precepts, First, Thou shalt ^m Love
 the LORD thy GOD, with all
 thy heart, with all thy soule, and
 with all thy minde; and Secondly,
 & ⁿ Verse 39. Thou shalt ⁿ Love thy Neighbour
 & ^o Verse 40. as thy selfe; on ^o these two Com-
 mandements hangeth the whole
 Law, and the Prophets. As evill
 & ^p Ps. 97. 10. therefore is to bee ^p hated and es-
 chewed, so that which is good
 & ^q Amos 5. 15 ought ^q to bee loved, and ^r clea-
 & ^r Rom. 12. 9. ved unto: the head and fountaine
 & ^s Luk. 18. 19 of all which good, is onely ^s God
 Himselfe; who first is to bee loved,
 and above all; but hath given us
 & ^t 1. Ioh. 4. 21 this commandement, ^t that he which
 loveth God, should love his brother
 also.

17. And as we have of him this
 Law of love, so have we from him
 the grace to love both him and his
 Law, and shall from him receive the
 fruit thereof which is life. This
 Moses shewed Israel of old, saying,

* The Lord thy God will circumsise **Chs. 11.**
 thine heart, and the heart of thy seed, **Deut. 30. 6**
 that thou mayst Love the Lord thy God
 with all thy heart and with all thy soule,
 that thou mayst live. Thus we love
 him, * because he loved us first, and
 hath inclined our hearts and drawn *** Ioh. 4. 19.**
 us after him. Againe because as
CHRIST saith, y hee that hath **Ioh. 14. 21**
 his Commandements and keepeth
 them, is he that loveth him; there-
 fore have we this rule and direction
 given us by Moses further, joyning
 these two together, * Thou shalt **Deu. 11. 1**
 Love the **LORD** thy **GOD**, and
 shalt keepe that which hee command-
 eth to be kept; that is, his Ordinances
 and his lawes and his Commandements
 alway.

18. From this ariseth much com-
 fort to the Saints, which finding
 themselves affected with the Love
 of **GOD**, and feeling his love * shed *** Rom. 5. 5.**
 abroad in their hearts by the Holy
 Ghost which is given unto them,
 doe grow in this grace, and **b** keep **b Iude 7. 21.**
 themselves in the love of God, look-
 ing for the mercy of our Lord Iesus
 Christ unto eternall life. They
 love his commandements above the **c Psam. 119,**
 117.

Cha. 11. finest gold, and therefore have ^d much
^a Verse 165 peace, and shall have no hurt or
^e Verse 47. scandall; their ^e delight is in his
^f Verse 48. Commandements which they have
^g Verse 159 loved, their ^f hands also doe they
^h ps. 145, 20 lift up unto them; and hereupon do
ⁱ Dan. 9, 4. expect to be ^g quickned and conser-
^k Rom. 8, 28 ved in life according to the loving
^l I. Ioh. 4, 16 kindnesse of the Lord, who ^h pre-
^m Iohn. 21, serveth al them that love him ⁱ keep-
ⁿ 20 24. eth covenant and mercy towards
^o Eph. 6, 24. them, and causeth all things to
^p work together for the best unto
^q them. For God ^l is Love (as saith
^r the Disciple ^m whom Iesus loved,)
^s and hee that dwelleth in love,
^t dwelleth in God, and God in him; and
^u grace shall bee unto all them that
^v love him, unto immortality. Moses
^w in spirit foreseeing this, said unto Is-
^x rael; ^o I call heaven and earth to re-
^y cord this day against you, that I
^z have set before you life and death,
the blessing and the curse: there-
fore chuse Life, that thou and thy
seed may live; *by loving the Lord*
thy God, by obeying his voyce,
and by cleaving unto him; for he is
thy life, and the length of thy dayes.
19. But because our life ^p is hid
with

with Christ in God, and though now we be the sons of God, yet it doth not appeare what we shall be, but when Christ which is our Life shall appeare, then shall we also appeare with him in glory, be like unto him, and see him as he is : therefore hath he given us another grace pertaining to life and godlineffe, called *a living hope*, unto which God of his abundant mercy hath begotten us by the Resurrection of Iesus Christ from the dead. This vertue respecteth our good that is to come, our inheritance reserved for us in heaven, yea thither hath it power to come, entring (as the Apostle saith) into that which is within the vaile, whither the forerunner Iesus is for us entred in, and this hope we have as an anker of the soule, both sure and stedfast, holding it fast in all tempests of tribulations or tentations ; knowing (as Salomon saith) that *there is an end, and our hope shall not be cut off.*

1 Ioh. 3, 2.

Col. 3, 4.

1 pet. 1, 3.

Verse 4.

Heb. 6, 19, 20.

Pro. 24, 14.

20. There bee two companions, and as it were sisters of this grace ; 1. Faith, and 2. patience ; Faith goeth before as the guide and sustainer, be-

Cha. II. being the y substance or ground of
y ⁶⁵² things hoped for; as Abraham by
^{615.} faith, even ^z above hope, beleeveth
Heb. II. I. under hope; Patience accompani-
Rom. 4. 18 eth it, and teacheth to waite, as it
Rom. 8. 25 is written, ^a if wee hope for that
wee see not, wee doe with patience
abide for it. And thus is fulfilled
Isa. 28. 16 that which Isaias saith, ^b hee that
beleeveth shall not make haste, and
I Pet. 2. 6 consequently, shall not ^c bee asha-
Heb. 10. 37 med; but being assured that ^d hee
which shall come will come, and
Heb. 2. 3 will not delay, ^e though hee tary
yet wee wait, as the Prophet bid-
2 Thes. 2. 16 deth us, because the Father which
hath loved us, hath ^f given us ever-
lasting consolation and good hope
Rom. 5. 5 through grace, and hope ^g maketh
Ro. 12. 12 not ashamed, yea wee ^h rejoyce
in hope, as being the thing wher-
Rom. 8. 24 by ⁱ we are saved, and hee which is
Ro. 15. 13 the ^k God of hope filleth us with all
joy and peace in beleeving, and cau-
seth us to abound in hope, through
the power of the Holy Ghost.

21. One of the speciall promises
which the anker of Hope layeth
hold upon, and that by reason of
the Covenant of God with us, is
the

the Resurrection of the Dead. For as ^{Cha. 11} God calling himselfe the ^{Exod. 3. 6.} ¹ God of Abraham Isaac and Jacob, when they were dead unto the world, but living unto him, did teach his people thereby, that hee would raise them up again from death, as our Saviour ^{Luk. 20.} ^{37, 38.} expoundeth his Fathers oracle: even so we al that are in the same covenant of grace, and have him for our G O D, doe beleeeve that after our flesh hath beene sowne in dishonour, and scene corruption, it ^{I Cor. 15.} ^{43.} shall bee raised in glory by the power of G O D; for in our graves, ^{Ioh. 5, 28,} ^{29.} we shall heare the voyce of C H R I S T at his appearing, and shall come forth unto the resurrection of Life. And then shall we injoy all the good promises in that Citie ^{Heb. 11, 10.} which hath foundations, whose builder and maker is God, who is not ashamed of us to be called *Our God*, because ^{9 Verse 16.} hee hath prepared for us a Citie.

22. Thus have wee through the grace of our G O D, those three heavenly vertues mentioned by ^{I Thes. 1. 3} the Apostle; 1. an effectuall faith. 2, a diligent love, 3. and the patience of Hope.

Cha. 11. in our Lord Iesus Christ ; by Faith to beleeve the mysteries of life and all his word ; by Love to cleave unto him, and keepe his Commandements ; by Hope to expect the fulfilling of all good promises, which God that cannot lye hath made unto

1 Cor. 13. 13 us ; and these three things do abide with us during this present life, that walking in them, we may have fellowship with the LORD in spirit, who having thus decked us with the garments of beauty and glory, with mercy and salvation through faith

1 Eph. 1. 13, 14 in his name, doth then *'seale us with* that holy spirit of promise, which is the earnest of our inheritance, untill the redemption of the possession purchased, (the full redemption of all Saints,) unto the praise of his glory.

1 Peter 1. 4 For as hee hath *"chosen us in* Christ before the foundation of the world, that we should be holy and without blame before him in love: so having effectually called, justified, and sanctified us of his unspeakeable grace, he giveth us also certainty and assurance of *x* our election, that we shall never fall from, nor be forsaken of him. For the seed, wherwith

we

we are borne anew, is an ^yimmer- Cha. 11.
 tall seed, which can never dye, and ^y1 pet. 1, 23
 this seed ^z remaineth in us, to keepe ^z 1 Ioh. 3, 9
 us from sinne: and if we sinne, we
 have an ^a advocate with the Father, ^a 1 Ioh. 2, 1
 even Iesus Christ the just, who mak-
 eth intercession, and prayeth for us
 that our ^b faith faile not; he also gi- ^b Luk. 22, 32
 veth us repentance ^c unto life, and ^c Acts 11, 18
 worketh in us godly sorrow for our
 misdeeds; so we are renewed by re-
 pentance daily, and revived by faith,
 knowing that God hath ^d established ^d 2 Sam. 7, 4
 to himselfe his people Israel to be his
 people for ever, and he is their God,
 his gifts and calling are ^e without ^e Rom. 11, 29
 repentance; he that hath begun his
 good work in us, will ^f performe it ^f phil. 1, 6.
 unto the day of Iesus Christ: for he
 hath made an ^g everlasting covenant ^g Ier. 32, 40
 with us, that he will never turne a-
 way from us to do us good, and hath
 put his feare in our hearts, that wee
 shall never depart from him; and
 hath said concerning us by his Pro-
 phet, ^h *My people shall never bee a-* ^h Ier. 1, 16;
shamed. Thus the ⁱ hope of salvati- ⁱ 1 Thel. 5, 8
 on is for an helmet upon our heads;
 for that God hath ^k not appointed ^k Verse 9.
 us unto wrath, but to obtaine salvati-
 on

Cha. 11. on by our Lord Iesus Christ; and wee rejoyce with joy unspeakeable
 1 Rom. 8. 38, and glorious, being perswaded, ¹ that
 39. nei her death nor life, nor Angels,
 nor Principallities, nor powers, nor
 things present nor things to come,
 nor height nor depth, nor any other
 creature, shall bee able to separate us
 from the love of God, which is in
 Christ Iesus our Lord.

23. Our God it is which thus
 m 1 Cor. 1. 21, 22 stablisheth us in Christ, and hath
 anoynted us, and also sealed us; and
 given us the earnest of his spirit in
 our hearts, even the spirit of adop-
 tion wherby we cry unto him ⁿ Ab-
ⁿ Rom. 8. 15, ba father; and of us he saith, ^o *this*
^o Isa. 43. 21. *people have I formed for my selfe, they*
shall shew forth my praise. And be-
 ing thus furnished with his graces,
 wee finde and feele the sweetnesse of
 that fellowship and communion,
 that we have with him in Christ Ie-
 sus, and by his spirit.

24. This communion the Scrip-
 ture setteth downe by similitude of
 walking and dwelling together. For
 p Lev. 26. 12 G O D hath promised, *p I will walke*
among you, and I will bee your God.
 and

and ye shall be my people ; and for his Cha. 11.
habitation, although ⁹ he filleth hea- ⁹ Jer. 23, 24
vens and earth, and the ¹ heavens of ¹ King. 8. 27
heavens are not able to contain him,
being considered in his infinite ma-
jesty : yet abaſeth he himſelfe to con-
verſe with us that dwell in houſes of
clay, as hee ſaith by the Prophet,
I dwell in the high and holy place ; ¹ Iſa. 57, 12.
*with him alſo that is of a contrite and
humble ſpirit, to revive the ſpirit of
the humble, and to give life to them
that are of a contrite heart.* Which
grace that all Saints might take
knowledge of, the voyce is written,
which was heard out of Heaven to
ſay, *Behold the Tabernacle of God is* ¹ Rev. 21. 3.
*with men, and he will dwell with them,
and they ſhall bee his people, and God
himſelfe will bee their God with them.*
This Tabernacle is the bodies and
ſoules of the Saints, as the Apoſtle
ſaith, *Ye are the Temple of the living* ¹ 2 Cor. 6. 16
*God, even as God hath ſaid, ² I will ² ἐνικησὼν
dwell in them, and walke (with them :) ² ἐν αὐτοῖς.*
your body is the Temple of the Holy ¹ 1 Cor. 6. 10
ghoſt. On the other ſide, we are ſaid to
walk with God, as did ² Enoch, and ¹ Gen 5. 24
Noah, and as the Lord requireth of
every man, that *he humble himſelfe to* ¹ Mic. 6. 8. 1
walke

Cha. II. walke with his God; we ^b dwell in
^h pfa. 61.4. his Tabernacle for ever, our trust is
 under the covering of his wings,
^e 1 Ioh. 3. 24. and as the Apostle Iohn saith, *Hee
 that keepeth his commandements dwel-
 leth in him, and he in him.*

25. This grace is so heavenly and
 supernaturall, as it cannot bee com-
 prehended by the carnall man; nor
 imbraced and walked in with com-
 fort by sinners and hypocrites. The
^d Dan. 2. 11. naturall man thinketh *the dwelling
 of God is not with flesh*; the unbelee-
 ving among the Saints, in day of
^e Exo. 17. 7. their distresse doe say, *Is the Lord
 among us or no?* The sinners and hipo-
^f Isa. 33. 14. crites in Sion, are afraid saying, *Who
 among us shal dwell with the devouring
 fire? Who among us shal dwell with the
 everlasting burnings?* And indeed the
^g pfa. 94. 20 throne of iniquitie ^h hath no fellow-
 ship with him; but the pure of heart
ⁱ Heb. 11. 27. endure, as ^a seeing him who is invi-
^j pfa. 46. 7. sible; they sing, ⁱ The Lord of hosts
 is with us, the God of Iacob is our
^k Rev. 12. 4. refuge; they serve him and ^k see his
 face, his name is on their foreheads,
^l pfa. 73. 28. and they say, ^l It is good for us to
^m pfa. 4. 6. draw neare unto God; ^m Lord lift
 up the light of thy countenance up-
 on us.

26. This

26. This conversing of the Saints with G O D is spirituall and mysticall; wee walke ⁿ by faith and not ⁿ 2 Cor. 5.7 by sight; faith which is the ^o evi- ^o Heb. 11, 1 dence of things not seene. He that is joyned to the Lord ^P is *one spirit*, ^p 1 Cor. 6. 17 saith the Apostle. Againe Gods walking with us, is strange and uncouth to the world; for he bringeth us into many tribulations, his way ^q is in ^q pt. 77. 19. the sea, his paths in the great waters, and his footsteps are not knowne; hee leadeth us through the wilderness, through a desert and waste land, ^r and by the shadow of death; ^r Jer. 2. 6. where ^f fiery Serpents are, and Scor- ^f Deut. 8. 15 pions, and drougt without water; ^u to humble us and to prove us, to ^u Verse 2. know what is in our heart, that he may ^u do us good in the latter end; ^u Verse 16. hee bringeth us through ^u the fire, ^u Zach. 13. 9. and fineth us as the silver is fised, and tryeth us as gold is tryed; and yet he saith, *It is my people*, and wee do say, *The Lord is our God.*

27. And hence ariseth, the comfort of our hearts, that alwayes we behold God with us, yea feele him within us; and answer *Amen* by faith, to all his promises. He saith,
 y Feare

Cha. II. y Feare not for I am with thee, bee
 y Ha. 41. 10. not afraid for I am thy God ; we say
 z Psal. 23. 4. againe, z though I should walke
 through the valley of the shadow of
 death, I will feare no evill, be-
 cause thou art with mee. He saith
 a Psal. 91. 15. of every of his Saints, a I will be
 with him in trouble, I will deli-
 ver him and glorifie him : they te-
 1 Acts 2. 25. stifie and say ; b I beheld the Lord
 alwayes before me ; for he is at my
 right hand that I should not be sha-
 c Isai. 8. 9, 10 ken ; c gather together on heaps o ye
 people ; and yee shall be broken in
 peeces, take counsell together, yet
 shall it be brought to nought, pro-
 nounce a decree, yet shall it not
 stand, *for God is with us.* The Patri-
 archs moved with envie, sold *Ioseph*
 4 Acts 7. 9, into Egypt, but d *God was with him*
 10. (saith the Scripture,) and delivered
 him out of all his afflictions. To
 e Gen. 31. 3. Jacob God said, e turne again to the
 land of thy fathers and to thy kin-
 red, and *I will be with thee* ; in his re-
 turne, he was in danger and prayed,
 f o God of my father Abraham, &c.
 f ch. 32. 9. Lord which saidest unto me, return
 to thy Country and kinred, and *I*
will doe thee good. Thus alwayes
 the

the Saints assure themselves of good by Gods presence with them, and of shelter from evill; and count themselves naked and helpelesse when he withdrawes his face; as when in displeasure hee had moved his Tabernacle & farre off from the Host of Israel, and seemed as if he would have walked no further with them; then MOSES said, ^h *If thy presence goe not with us, cary us not hence; and wherein now shall it be knowne that I and thy people have found favour in thy sight? shall it not bee when thou goest with us? so I and thy people shall have preeminence before all people that are on the Earth.* Finally, as the Saints encourage themselves against their foes with this, ⁱ *their shadow is departed from them, and the Lord is with us, feare them not:* so GOD foretold that when many tribulations should come upon his people, they then would say, ^k *Are not these troubles come upon mee, because my God is not with me?*

^g Exod. 33.7

^h If ver. 15, 16.

ⁱ Num. 14.9

^k Deu. 31.17

28. For the presence of God, and communion of his graces, so saveth his Saints out of all adversities that

Cha. 11. that no wisdom counsell or strength
 of any enemy can hurt, no creature
 can hinder them from their happi-
 nesse; the LORD their God
¹ who goeth before them, he fight-
 eth for them, and ^m rideth upon the
 heavens for their help, the eternall
 God ^a is their refuge, and under his
 armes they are for ever, he casteth
 out the enemy before them and saith,
 Destroy; so as wax melteth from the
 presence of the fire, ^o the wicked
 perish from presence of God; But
 his people he supporteth in their in-
 tegrity, and doth set them before his
 face for ever, both they and ^q their
 seed shall stand fast in his sight; for
 they are his ^r portion or inheri-
 tance, and they shall ^f walk in the
 light of his countenance, he leadeth
 them with his own glorious arme,
^t dividing the waters before them,
 to make himselfe an everlasting
 name; he saith, ^u prepare the way,
 take up the stumbling blocks out of
 the way of my people, so causeth
 he them to ^x goe upright, giving
 strength unto him that fainteth,
 and multiplying might to him that
 hath no power, and they ^z renew
 strength

1 Deut. 1. 30

m Ch. 33. 26

p Verse 27.

o Psal. 68. 2.

p Psal. 41. 12

q ps. 102. 28

r Deut. 32. 9.

f ps. 89. 15.

t Isa. 63. 12

u Isa. 55. 14

x Lev. 26. 13

y Isa. 40. 29

z Verse 31.

strength, they lift up the wings as Cha. 11.
 the Eagles, they runne and are not
 weary, they walke and faint not.
 Hee supplieth all their wants, ^a fil- ^a pfa. 107. 9.
 ling the hungry soule with good,
 and satisfiing the soule that thirsteth
 after ^b righteousnesse; for righte- ^b Matth. 5. 6
 onnesse ^c goeth before him, and set- ^c pfa. 85. 13.
 teth her steppes in the way, hee
^d bringeth neere his justice, it is not ^d Isa. 46. 13
 farre off, and his salvation shall not
 tary, for he giveth it in Sion, and his
 glory unto Israel.

29. And they again, being a peo-
 ple in ^e whole heart is his law, and ^e Isa. 51. 7.
 knowing that *two cannot walke toge-*
ther (as saith ^f the Prophet,) ex- ^f Amos 3. 3.
 cept they bee *agreed*; labour by
 faith to have peace with him and
 to walke before him in upright-
 nesse, to walke ^g worthy of him, ^g Col. 1. 10.
 and please him in all things, being
 fruitfull in all good workes, and in-
 creasing in the knowledge of God.
 For this they have ^h promised unto ^h Deu. 26. 17
 him when they entred into his co- 18.
 venant; and therefore are their
 soules delivered from death, ⁱ that ⁱ ps. 116. 8,
 they may walke before the Lord in
 the land of the living. And because
 to

Cha. 11. to walke ^k before God, is to walk in
 & 1 Kin. 8. 25 his Law, (as the Scripture teach-
 with 2 Chr. 6. 16. eth;) therefore ^l love they the law
 1 Ps. 119. 97 of the Lord, it is their meditation
 continually, and it is written upon
 m 2 Cor. 3. 3 m the Table of their heart; their de-
 n Ps. 119. 47 light is ⁿ in his commandements
 48. which they have loved, their hands
 also doe they lift up unto them, their
 o Verse 46. mouth ^o talketh of them, their feet
 p Ver. 32. p runne in them, their ^q soule keep-
 q Ver. 167. eth them, and they will ^r never for-
 r Ver. 93. get them; all their members are gi-
 s Rom 6. 13, ven up as ^s instruments of righteous-
 17. nes to serve and please the Lord, and
 t psal. 119, they ^t apply their heart to fulfill his
 112. statutes alwayes, even unto the end.
 u Isa. 58. 8. Thus their ^u Righteousnesse goeth
 before them, and the glory of the
 L O R D embraceth them, hee
 x Zac. 10. 12. x strengthneth them in the L O R D,
 and they walke in his name, their
 y 1 Thef. 3. 13 hearts being ^y stable and unblame-
 able in holinesse before him, and
 z Rom. 8. 1. there is no ^z condemnation unto
 them, for that they are in Christ Ie-
 sus, and walke not after the flesh, but
 after the spirit.

30. And now they eate their
 a Eccl. 9. 7. bread ^a with joy, and drinke their
 wine

wine with a cheerefull heart, because **Cha. II.**
 God accepteth their workes, ^b the ^{b pfa. 19, 14}
 words of their mouthes, and the
 meditation of their hearts. They
 please him and haue his blessing even
 in their ciuill affaires, and ^c handy
 labours: the world and ^d all earth-
 ly creatures are subdued unto them,
 and they use them for their seruice
 and comfort in the **L O R D**; if
 they ^e eate, it is to the Lord, if they
 eate not it is to him also, giving ^{e Rom. 14, 6.}
 God thanks, and doing all things
 that they doe, ^f unto his glory. ^{f 1 Cor. 10. 31}
 So though they bee in the world,
 yet are they not ^g of the world, ^{g Ioh. 17, 14}
 and though they ^h walk in the flesh, ^{h 2 Cor. 10. 9}
 yet warre they not, neither ⁱ walke
 they after the flesh; but being on ^{i Rom. 8. 1.}
 earth, their ^k conuersation is in hea-
 ven, and the way of Life is ^l on high ^{k phil. 3. 20.}
 unto them, to avoyd from hell be-
 neath. They seeke the Lord, and his
 strength, they ^m seeke his face con-
 tinually, and with ⁿ the joy of his ^{m pfa. 105. 4}
 face hee maketh them glad, and in ^{n psal. 21. 6.}
 the ^o secret thereof he hideth them
 from the pride of men, he keepeth ^{o pfa. 31. 20}
 them ^p as the Apple of his eye. He ^{p Deu. 32. 10}
 saith unto them, ^q Heare my law, ^{q pfa. 78. 1.}

Cha. 11. O my people, ^rincline your eares to
^r Ier. 11. 4. the words of my mouth, ^r obey my
 voyce, and doe all things which I
 command you, so shall yee bee my
 people, and I will bee your God:
 Mic. 4. 5. they answer, all peoples ^r will walk
 every one in the name of his God,
 and we will walk in the name of our
 God for ever and ever; teach us thy
^r ps. 26. 11. way, O Lord, ^r and we will walk
 in thy truth: knit our hearts to thee,
 that we may feare thy name. Thus
 hoping for his glory, which is to be
 revealed, they ^upurge themselves
^u Ioh. 3. 3. as he is pure, and walk in the light,
^x Ioh. 1. 7. ^x as he is in the light, having fellow-
 ship one with another, and the bloud
 of Iesus Christ his Sonne cleansing
 them from all sinne. And the Lord
^y ps. 29. 11. ^y giveth strength unto his people,
 the L O R D bleffeth his people with
^z Hof. 14. 6. peace; he is as ^z the dew unto them,
 they grow as Lilies, and fasten their
 rootes, as the Trees of Lebanon,
^a Verse 8. dwelling under his shadow, ^a they
 revive as the Corne, and flourish as
^b ps. 92. 4. the Vine, and still ^b bring forth fruit,
 even in their hoary age, and God is
 their guide even unto the death. Yet
 then forsaketh he them not; but as
 when

when they lived, they lived unto him, so now when they dye, they dye unto him, and are his; peace commeth, and ^d they rest in their beds, every one that walketh before him, till their changing shall come, and they be translated from death to life, to see the King in his glory, even God as he is, and to be satisfied with his Image.

^e Rom. 14. 8.

^d Isa. 57. 2.

31. For notwithstanding all this grace and communion that we have with God by faith; we are not perfect, neither shall be, till wee have attained ^e the resurrection of the dead: here ^f we see through a glasse darkely, and not face to face, wee know in part onely, and doe grow in grace and knowledge daily; wee behold the glory of the Lord with open face, but ^g as in a mirrour, and are changed into the same image ^g 2 Cor. 3. 18 from glory to glory, as by the spirit of the Lord. We have first our infancy, and are ^h as Babes in Christ: ^h 4 Cor. 3. 1, 2 after we are as ⁱ young men strong ⁱ 1 Ioh. 2. 14 in faith, and doe overcome the wicked one: and proceed in riper yeares, waxing old in faith, and knowledge of him which is from the

^e phil. 3. 12.

^f 1 Cor. 13. 12

^g 2 Cor. 3. 18

^h 4 Cor. 3. 1, 2

ⁱ 1 Ioh. 2. 14

Cha. II. the beginning: thus our way shineth as the morning light, ^k that shineth more and more unto the perfect day, and we walke on earth, as ¹ Gen. 12. 9. did Abram in Canaan, ¹ going and journeying towards the South.

32. But of all the wayes and means whereby we have communion with God, there is none more lively, powerful and comfortable then *prayer*; whereby we converse with the Lord most neerely, poure out our complaints as children into the bosome of their father, and praise his name; are heard and answered of him to the glory of his grace, the joy of our hearts, and the increase of our faith, with all vertues and fruits of the Spirit.

33. The ground of this heavenly exercise, whereby man is so bold, as to come unto the throne of grace, and talke with God, is his Commandement, which saith, ^m *Call upon mee in the day of trouble, I will deliver thee, and thou shalt glorifie me;* ⁿ *call unto me, and I will answer thee and shew thee great and mighty things, which thou knowest not.* Moreover ^o *he willeth us to be nothing carefull*

^m psal. 50. 15

ⁿ Ier. 33. 3.

^o phil 4. 6.

full, but in all things to let our requests be shewed unto him, in prayer and supplication, with giving of thanks, yea ^p to pray continually, ^p 1 Thes. 5. 17, 18. and in all things to give thanks, because this is the will of God in Christ Iesus towards us.

34. To guide us in this action, he hath given us outward instruction ^q in his word, that we may aske according to his will; with assurance, that ^r whatsoever we so aske, ^r 1 Joh. 5. 14. he heareth us, and we have the petitions that we desire of him. He giveth us also inward assistance by his spirit, which ^s dwelleth in us, and is ^s Rom. 8. 9. the spirit of the ^t adoption-of-sons, ^t Ver. 15 whereby we cry *Abba Father*; which spirit also ^u helpeth our infirmities, (who know not what to pray as we ought) and it selfe maketh requests for us, with sighes and groanes unutterable. Thus powering out upon his people (as he did promise,) ^x the spirit of grace and of ^x Zac. 12. 10. supplications, & furnishing them, ^y תתנונים with gifts for this heavenly worke, he heareth and granteth their requests, as David saith, ^z Lord thou ^z Psa. 10. 17. bearest the desire of the poore, thou
H prepa-

Cha. 11. preparest their heart, thou bendest thine
care.

35. So when wee call upon the
Lord in our trouble, and cry unto
a Psa. 18. 6. our God, a he heareth our voyce out
of his temple, and our cry comes be-
b Isa. 65. 24 fore him into his cares; yea b before
gen. 24. 15. we call, he answereth; and whiles
c heb. 10. 19 we speake he heareth; for by c the
blood of Iesus we may be bold to
d Ioh. 16. 24 enter into the holy place, and d aske
the Father in his name, and we shall
receiue that our joy may bee full;
e Rom. 8. 27 the spirit also e maketh request for
us, according to the will of God;
and hee that searcheth the hearts,
knoweth what is the meaning of
the Spirit; and the odour of our
f psal. 141. 2 prayers, cometh up as the sweet f in-
cense before him, being perfumed
with those odours that are offered
with the g prayers of all saints, out
g Rev. 8. 3. 4 of the Angels hand, that Angell h of
h Mal 3. 1 the Covenant, who is now at the
right hand of God, i and maketh re-
quest also for us.

36. Thus the Saints have access
unto God, and neere communion
with him in prayer; though the
k psal. 14. 4 wicked k call not upon him, or if
they

they call, he ¹ heareth them not. **Cha. 12.**
 Their golden^m vials are full of odours, ¹ John 9. 38.
 they ⁿ delight in the Almighty, and ^m Rev. 5. 8.
 lift up their faces unto God, they ⁿ Job 22. 26.
 make their prayer unto him, and he ^{27.}
 heareth them, and they pay their
 vowes, saying, ° I will thanke thee, ° ps. 118. 19.
 for thou hast heard me, and hast been
 my salvation: P Blessed bee God p psal. 66. 20.
 which hath not put backe my pray-
 er, nor his mercy from me.

37. The fruits that come unto us
 by this holy exercise are more then
 can bee told; there being infinite
 occasions from day to day, of ma-
 king request to the Lord, and filling
 our mouths with new songs of
 praise for our salvations. Admirable
 is the force and valour of this acti-
 on, which pierceth the heavens and
 cometh unto God, and prevaieth
 with him, in 9 whatsoever we aske 9 1 Io. 5. 14
 according to his will, if we aske in
 faith, and ^r waver not: for hee is ^r 1 am. 1. 6
 neere to all that call upon him, ^s to s psal. 145.
 all that call upon him in truth; and 16, 19.
 fulfilleth the desire of them that feare
 him, unto whom he hath promised,
 ° Open thy mouth wide, and I will fill it ° psal. 81. 10.
 Hereupon Moses said, ° What reason ° Deu. 4. 7

Cha. II. *is so great, unto whom the Gods come so neere unto them, as the Lord our God is neere unto us, in all that we call unto him for? And if he be so neere unto every one of us; let us know also, that it will be our good to draw neere unto him, and to say, x revive thou us, and we will call upon thy name, because y thou nearest the prayer, unto thee shal all flesh come, trust in him alwayes yee people, z powre out your hearts before him, for God is our hope; a our God will heare us.*

38. By all these things (and many other the like,) wee may see how God hath b exalted the horne of his people, which is a praise for all his Saints the sonnes of Israel, a people neere unto him; unto whom he hath given c most great and precious promises, that by them they should be partakers of the godly nature, in that they flee the corruption which is in the world through lust; with whom he so graciously communiceth his goodnesse, that they taste in this world, d of the powers of the world to come, and doe walke in the light of his face, and feele his holy presence with them: which presence,

although it be with every of his Saints, ^e in all places where they be- ^e psal 139
come; yet is it most lively scene in ^{3, 8.}
their Assembly, and there ^f he is very ^f psal. 80. 7
terrible. For this cause did his peo-
ple ^g love the habitation of his house, ^g psal. 26. 8
and desired to dwell there all their ^{and} 27. 4
daies, that they might behold his
beauty; and being absent from it,
their soules ^h thirsted for God, saying, ^h psal. 42. 2
*when shall we come and appeare before
the presence of God?* for they knew his
promise which had said, *In ⁱ every*
place where I shall put the remem- ⁱ Exo. 10. 24
brance of my name, I will come unto
thee and blesse thee; they knew God
was ^k in the mids of his sanctuary, it ^k psal. 46. 5
should not be moved, he would help
it very early. But of this holy socie-
ty, more is to be spoken particularly
in another place.

Cha. 12.

CHAP. XII.

*Of the communion that we have with
Jesus Christ our Mediator.*

1 Tim. 3
16.

1 Cha. 2, 5

1 Joh. 5, 27

1 Col. 1, 18

1 Eph. 1, 21,
22.

1 Joh. 14, 6

Jer. 30, 21
2.

1 Mat. 2, 2.

Dan. 7, 13
Rom. 8, 34

Jesus Christ being God ^a manifested in the flesh, is given of the Father to be the onely ^b mediator betweene him and us; and he hath given him power to execute ^c judgment, in that he is the sonne of Man. He is the ^d head of the body of the Church; in him ^e all the building coupled together groweth unto an holy Temple in the Lord, and we all are built together in him, to be the habitation of God by the Spirit; he is ^f the way, the truth, and the life, no man cometh to the Father but by him. And of him and his mediation, this Oracle was spoken of old to the Saints; that ^g their Noble ruler should be of themselves, and their Governour ^h (Christ) should proceed from the mids of them; and God would cause him to draw neere and approach unto himselfe, (when he should ascend ⁱ and sit at his right hand)

hand to make intercession for us;) **Cha. 12.**
 for who is he (else) that warranteth
 his heart to come unto me saith the
 Lord? And yee shall be my people,
 and I will be your God.

2. As wee are made the people
 and ^k portion of God by Christ, and
 brought by him ^l unto the fellow- ^{Deu. 32.9}
 ship and glory of his Father; so is ^{Iohn 17.}
 there a speciall fellowship and com-
 munion that we have with Christ,
 being called thereunto of the Father,
 as it is writen, ^m God is faithfull by
 whom yee are called unto the communi- ^{m I Cor. I.9}
 on of his Sonne Iesus Christ our Lord.
 And that this hath alwayes beene
 the chiefe end and scope of God in
 all his Oracles, since the world be-
 gan, to draw men unto Christ; and
 so unto himselfe, is ⁿ before shewed. ^{n chap. 7}

3. The summe of the grace given ^{sect. 11.}
 us through communion with our
 Lord Iesus, is comprised in those
 words of the Apostle saying, that
 Christ is of God made unto us ^o ^{o I Cor. I.30}
 wisdom, and Iustice, and Sanctification,
 and Redemption. These things he is
 unto us by vertue of his mediator-
 ship, which consisteth in the three
 functions or offices of Prophecie,

Chap. 12 Priesthood, and Kingdome, committed unto him by the Father. For from the inmost holy place, and from the bowels of the Father, is he come to ² declare God unto us; he is a ⁹ Prophet raised up of the Lord, to speake unto us, all that he commanded him, and him are we willed for to heare; the Iles ¹ are to wait for his Law. And as he being worthy ¹ obtained to open the booke that is in the right hand of him that sitteth on the throne, and to loose the seven ² scales thereof; because ¹ all the treasures of wisdom and knowledge are hid in him: ² so having ¹ made knowne to us all things that he heard of his Father, having declared and still declaring ³ his Name by his word and spirit, he is the ⁷ Power of God and the wisdom of God unto us. And the things which he hath declared are two; ¹ the Law to shew us our sinne, and the evils due for the same: ² the Gospell to shew us our righteousness by grace from God, with the blessings that flow therefrom. He also being ² our ² great high priest or sacrificer hath taken away our sinnes and all the

the evils accompanying them, hath Cha. 12.
 redeemed us ^a from the curse of the ^a Gal. 3. 13.
 Law, finished ^b wickednesse, and sca- ^b Dan. 9. 24
 led up sinnes, made reconciliation
 for iniquity, and brought the ^c gift ^c Rom. 5. 17.
 of righteousnesse or justice: so by his ¹⁹
 obedience wee are made just, and
^d grace shall raigne by justice, unto ^d Ver. 31.
 eternall life, through Iesus Christ
 our Lord, whose blood doth also
^e purge our consciences from dead ^e Heb. 9. 14
 workes to serve the Living God, and
 by the same hath he ^f sanctified his ^f Heb. 13. 12
 people, and continueth a Priest for
 ever, and is both our *Justice* and
Sanctification. Finally this our re-
 demption from evill, and restaura-
 tion unto happinesse, he conserveth
 and maintaineth by his mighty po-
 wer, from all enemies whom he hath
 subdued under his owne feet, and
 will also subdue under ours: and is
 therefore named our ^g King, whom ^g Ioh. 12. 15
^h all kings shall worship, all nations ^h psa. 72. 11.
 shall serve, who will ⁱ redeeme our ⁱ Ver. 14.
 soules from deceit and violence, will
 give us also the ^k redemption of our ^k Rom. 8. 23
 body, and cause our last enemy death
^l to be swallowed up in victory, and ^l 1 cor. 15. 54
 so will be our full redemption for e-

Cha. 12. ver and ever at his appearing with
 Eph. 4. 30 glory, in the day ^m of redemption.

4. More particularly, touching
 his Prophecy and our communion
 with him therein ; as God gave him
 Isa. 55. 4. ⁿ for a witnesse to the people, for a
 Joh. 18. 37 Prince and a Commander unto
 them ; so shewed he himselfe to be a
 faithfull and true witnesse, in that he
 John. 8. 26 ^o spake to the world, the things
 which he had heard of the Father.
 This hee did in his owne person
 whiles hee walked with men ; tea-
 Mat. 5. & 6 ch. 8. & c. ^pching ^p the true meaning and end of
 all his Fathers Law, and urging the
 sincere keeping of it in love ; free-
 Mar. 7. 6 ^qing it also ^q from the false glosses and
 8. 10, 13 leaven of the Pharises, and cutting
 downe their traditions ; for the
 Isa. 49. 2 ^r Lord to this end, hath made ^r his
 and 11. 4 mouth like a sharpe sword ; that by
 the breath of his lips he might slay
 the wicked. He also taught the glad-
 Luk. 4. 18 ^s tidings of the gospel unto the poore,
 &c. thereby ^s healing the broken heart-
 ed, preaching deliverance to the
 captives, recovering of sight to the
 blinde, and the acceptable yeare of
 the Lord : that whosoever should
 Joh. 5. 24 ^t heare his word and beleeeve in him
 that

that sent him, should have everlasting life, and not come into condemnation, but was passed from death unto life. So he ^u hid not his Fathers righteousnesse within his heart, but declared his truth and his salvation; he concealed not his mercy and his truth from the great congregation, but preached peace and comfort to his people. For God had given him ^{*} a tongue of the learned, ^{* psal. 45. 1} that he might know to minister a word in time to him that is weary: grace ^y was powred in his lips, and ^{y psal. 45. 2} they were like ^z lillies dropping ^{z Song. 2. 16.} downe pure myrrh, and his mouth was sweet things.

5. As in his owne person, so did he by others publish the will of his Father, using hereto the ministry both of men and Angels. He gave and still giveth the ² gifts of ministry unto many men; above all ^{other} he furnished his Apostles with ^b power from on high, and sent them to teach all nations ^c to observe all things whatsoever he had commanded them, (and hee had ^d made ^{4 Ioh. 15. 15} knowne to them all things, that he had heard of his Father :) and they faith-

Cha. 12. faithfully performed their charge,
1 Ad. 20, 27 keeping ^c nothing backe, but shew-
 ing men all the counsell of God, for
1 Cor. 13, 3 Christ ^f spake in them: so that now
1 Cor. 2, 16 we have ^g the minde of Christ, and
1 Rom. 10, 8 the word is neere us, ^b even in our
 mouth, and in our heart, neither
Gal. 1, 8 may we admit of any ⁱ other doc-
 trine, though it should be taught by
 Angels from heaven, but that which
Rev. 2, 25. we have, we must ^k hold fast till he
 come. And Christ it is, that hath al-
 waies revealed Gods will unto the
 world since the beginning. He it
1 Pe. 3, 19 was that preached in spirit, ^l to those
29. that were disobedient in the daies of
Isa. 6, 8, 9 Noe, he ^m sent Efaias to preach unto
with Ioh. 12 Israel, and furnished him with gifts
41. and graces for that worke; and still
 he sendeth his messengers daily, for
1 Eph. 4, 12, ⁿ the gathering together of the
17. Saints, the worke of the ministry,
 and edification of his body, till the
2 Cor. 8, 23 worlds end; and they are ^o his glo-
 ry. Finally the heavenly Spirits are
 also his messengers for this end and
 purpose, when he seeth meet so to
 imploy them, as it is written, *P / Ie-*
1 Pet. 22, 16. *I have sent my Angell to testify unto*
you these things in the Churches. Thus
 opening

opening unto us by all meanes, the secrets of his Gospell, our soules are comforted, for he bringeth us into the wine cellar, and Love is his banner over us. Song. 2. 40

6. To assure the world that he was both the wisdom and power of God, he confirmed his doctrine by signes and wonders, doing such workes, as no other man did; even as his words were, such as never man spake, his enemies being judges. Ioh. 15. 24
Ioh. 7. 46
He gave also of this power to such as beleaved in his name and were his witnesses; himselfe working with them, and confirming the word with signes that followed. I. Cor. 16. 17
I. Cor. 8. 20.

7. Vnto this outward administration Christ annexeth his inward grace by divine power; making even the Dead to heare his voyce and live, for he hath the words of eternall life, hee openeth the hearts, and causeth attention, he openeth the mindes, and causeth men to understand the scriptures; he giveth them also a mouth and wisdom, which all their adversaries are not able to speake against, nor resist. Ioh. 5. 25
Ioh. 6. 68
Act. 16. 14
Luk. 24
45
Cha. 21. 15

8. Now all this life and grace doth

Cha. 12. doth Christ communicate with the
 Saints, being their Head, and they
 his members. For first the Ministers
 of the word, how great gifts or au-
 thority soever they have, they ^b all
 are ours, and we Christs, and Christ
 Gods; we are to try their doctrine
 by the ^c scriptures, for they have not
^d dominion over our faith, but are
 helpers of our joy; & in declaration of
 the truth ^e are to approve themselves
 to every mans conscience in the sight
 of God. Secondly the word it selfe,
 even all the scriptures are given ^f un-
 to us, and written for our learning
 and comfort; and this not onely to
 know for our selves, but to teach ex-
 hort and edifie ^g one another. There-
 fore is the word said to be ^h grafted
 in us, and what by it we do beleewe,
 we also may boldly ⁱ speake, and free-
 ly ^k practise, even all that Christ hath
 commanded; that as he is a ^l faith-
 full and true witnesse, so we also that
 are the Lords witnesses with him his
 chosen servant, (as ^m saith the Pro-
 phet,) may beare a good testimony
 unto the truth; and having his word
ⁿ dwelling in us plenteously in all
 wisdom, may thereby our selves

• understand righteousness and judgement, and equity, and every good path, and be preserved from the evill way; and unto others may impart the P hony and milke of Gods ^{P. Song, 4. 11} graces that are under our tongue: and having the ^{9 Psal. 149,} high-acts of God ^{6, 7, 8, 9.} in our mouth, and the two-edged sword (of his ^{Heb. 4. 12.} word) in our hands; may execute vengeance on the heathen, corrections among the people; binding their kings in chaines, and their nobles with fetters of Iron; this honour is to all his Saints: who ^{Phil. 2. 15} holding forth the word of life doe ^{16.} shine as lights in the world; Christ illuminating them with his glory continually, and making his Church by his *Prophecie, the vally of vision,* as of old it was named.

Isa. 22. 5

- 9. Touching his *priesthood*, and our communion therewith, two things are to be considered; First, what of his grace in his owne person he hath wrought and worketh for us; to wit, ^{u Ia opis} the things pertaining to ^{7 Sabv.} God, (as the Apostle speaketh:) which ^{x Heb. 5. 1,} are, ^{& 2. 17.} the *Offering of a sacrifice* to make ^{y Heb. 7. 25,} reconciliaion for our sinnes; and ^{z Ioh. 2. 1} *Intercession*, which as our *Advo-*
cate

Cha. 12. *ate* he maketh with the Father for us. Secondly, what by his mighty power he graciously worketh in us, and applieth unto us; whiles he maketh us also *Priests* unto God his Father, and communicateth with us his obedience, death, buriall, resurrection, and ascension; so causing the Blessing of God to come upon us, (as he is that seed in whom all families of the earth shall be blessed,) and giving us comfort and peace. Vnder these two heads, are all things comprehended, that pertain to our Iustification, and Sanctification, in the sight of God.

10. These three things of *Reconciliation, Intercession* and *Blessing*; the Priests of Moses law, in shadow and figure of him, performed of old for Israel. The first, whiles at the brazen altar, they ^a offered Burnt-offerings, and for sinne; made ^b attonement, and obtained forgiveness at the hands of God, for the sinners: but chiefly when the high-priest ^c sanctified the most holy place, with ^d blood of the Sacrifice, and made an attonement for the children of Israel, for all their sins once a yeare.

The

^a Lev. 1. & 4. &c.

^b Lev. 4. 35.

^c 1 chr. 23. 13.

^d Lev. 16. 2. 13. 14.

Cha. 12.

Exo 40. 26
27. and 30.
7. 8. 10.f Lev. 16. 12
13.

g Lev. 9. 22.

23.

h 1 Chro. 13.

14.

i Num. 6. 23

27.

l Chap. 10.

m Verse, 5, 6
&c.

n Heb. 9. 14

o Math. 20.

18.

the

The second, whiles at the golden altar, he burned sweet incense every morning and evening; and once a year also, made reconciliation upon the hornes thereof, with the blood of the Sin-offering; and entred ^f with in the veil; putting incense on the fire in the censer before the Lord, that the cloud of the incense covered the Mercy seat. The third, when having finished his ministerie, the Sacrificer ^g lifted up his hand towards the people, and *Blessed them*; as he was separated of God ^h to *blesse in his name for ever*, and to ⁱ put his name upon the children of Israel, that he might blesse them, as he had promised.

II. The truth of these three, are fully performed by the ^k Apostle and High-priest of our profession Christ Iesus. For, that he might reconcile us unto God, because it was ^l impossible that the blood of buls and goats should take away sinnes, neither would his Father accept other sacrifice or offering, then the ^m body which he had ordeined his Sonne: therefore through the eternall Spirit he offered ⁿ himselfe without spot unto God, and gave his ^o soule for

Cha. 12. the ransom of many, bare ¹our finnes
 in his body on the tree, and by his
¹ 1 Pet. 2, 24. ² owne blood entred in once unto
³ Heb 9, 10. the holy place, (not the holy pla-
⁴ heb. 9. 24. ces made with hands, but ⁵ into very
 heaven,) and obtained eternall re-
⁶ Zach. 3. 9. demption. So the Lord tooke away
⁷ the iniquitie of his land in one day,
 (as he had promised;) for the ransom
 was most precious, even of infinite
 value and effect, seeing by the union
 of the Godhead with the manhood
 in this our High-priests person it
⁸ 1 Aa. 20, 28 was the blood of ⁹ God himself, (as
 the scripture speaketh,) wherewith
 we are purchased. Thus Christ hath
¹⁰ Rom. 5, 10 ¹¹ reconciled us that were enemies,
 unto God by his death; and hath
¹² Heb. 9, 26 put away sinne, ¹³ by the sacrifice of
¹⁴ 1 John 1, 29 himselfe: for hee was the ¹⁵ y Lamb
 of God, that taketh away the sinne
¹⁶ 2 Gen. 22, 8 of the world; and the prophesie of
 Abraham was fulfilled, ¹⁷ 2 God will
 provide him a Lamb for a burnt offe-
 ring, my sonne.

12. Touching Christs *Intercession*,
¹ 1 Iohn 17. as he prayed ² for his church when
 he was on earth, and his Father
³ 1 Ioh. 11, 42 heard him ⁴ b alwayes; so now being
 ascended and set at the right hand of
 God

God, he still *maketh request* for us, Cha. 12.
 being therefore entred into very Rom. 8. 34
 heaven, to appear now ^d in the sight Heb. 9. 24
 of God for us. Whose prayer as it is
 pure and perfect, so prevaileth it
 with God; and is of unpeakeable
 efficacie, to make us to be accepted.
 For the Father loveth the Sonne,
 and accepteth him better then he did
 his servant Iob, when ^e he prayed Iob. 22. 3.
 for the trespassers. This is that 9. 1
angel, (the ^f Angel or messenger of the Mal. 3. 1.
 covenant,) that hath a ^g golden cen- Rev. 8. 3. 4
 ser, and much odours, which he offe-
 reth with the prayers of all Saints,
 upon the golden altar that is before
 the throne; the smoak of which
 odours, with the prayers of the
 saints, goeth up before God out of
 the Angels hand: and unto his re-
 quests, which hee maketh for his
 afflicted people, the Lord ^h answer- Zech. 1. 12
 eth good and comfortable words. 13.
 Thus our high sacrificer, having the
 names of the whole Israel of God, Exod. 28.
 as it were graven upon two preci- 9. 12.
 ous stones, and embossed in gold;
 beareth us upon his two shoulders,
 for a remembrance; and presenteth
 us pure and holy and just before the
 Lord.

Cha. 12. 13. The things towards us, which are his *Blessing* and the fruits that follow, he graciously communicateth as a mercifull and faithfull high priest, ^k touched with the feeling of our infirmities; being raised up unto us of God, and sent ^l to *Blesse us*, in turning every one of us from our iniquities. And as at the end of his ministry upon earth, he ^m lifted up his hands and blessed his disciples, and then was taken from them into heaven; so, continuing still a ⁿ priest for ever after the order of Melchisedek, (who met Abraham and blessed him,) he still blesseth the children of Abraham; giving and applying the promises of the Gospel, unto the hearts and consciences of his people; even the ^o favour and protection of God; the light of his countenance, and his peace. So the blessing of Abraham cometh on us through Christ Iesus, who is that promised seed, in whom ^{*} all nations are blessed; and whom God hath set to be ^q *Blessings for ever*. Thus Christ, by *Sacrifice* hath merited, by *Intercession* obtaineth, and by *Blessing* bestoweth and distributeth unto us, the

^k Heb. 4. 15

^l Act. 3. 26.

^m Luke 24. 50, 51.

ⁿ Heb. 6. 20
^k 7. 1. 7.

^o Num. 6. 24
25. 26.

^q Gal. 3. 14

^{*} verse 8.

^q Psa. 21. 6

the love and graces of God his Fa- Cha. 12.
 ther, even all things pertaining to
 life and godliness: that we being
 partakers of his peace, may againe
 blesse God, even the Father of our
 Lord Iesus Christ, which hath bles- Ephes. 1, 3.
 sed us with all spirituall blessings in
 heavenly things in Christ, as the
 Apostle saith.

14. The communion of this *bles-*
sing, is more particularly to be dis-
 cerned in that honour of *Priesthood*,
 which is given to all Christians;
 and the scales of Gods grace, and
 love towards us in Christ. For he
 hath made us *(Priests)* unto God even
 his Father, and we as lively stones f Rev. 1, 6.
 are made a spirituall house, a holy 1 Pet. 2, 5.
 priest-hood, to offer up spirituall sa-
 crifices, acceptable to God by Iesus
 Christ. For first applying him unto
 our selves by faith, his sufferings
 death and buriall are ⁿ ours; his Isa 53, 4, 5
 righteousness, resurrection, and glo-
 rious victory over sinne, Satan, death
 and hell, ^x ours; so that we ^y by the * Rom. 4, 25
& 8, 33, 34.
 blood of Iesus, may be bold to enter y Heb. 10, 19
20.
 into the holy place, (though the Le-
 viticall priests might ^z not enter in- z Lev. 16, 2
 to the shadow thereof at all times;)
 - by

Chap. 12. by the new and living way, which
 Heb. 4. 16. he hath prepared for us, through the
 veyl, that is, his flesh : even ^a boldly
 may wee goe unto the throne of
 grace, that we may receive mercy,
 and finde grace to help in time of
 need. Presenting unto God his Fa-
 ther and ours, this Lamb that was
 Heb. 7. 22
 1 Cor. 5. 7
 1 Pe. 3. 24
 Gal. 2. 20.
 Heb. 10. 10
 Lev. 4. 15.
 slain for our sinnes, who is our ^b
 suretie and our ^c sacrifice, by whose
 stripes we are healed, by whose
 death ^e we are restored to life, by
 whose ^f body once offered we are
 sanctified ; upon whose ^g head wee
 have laid the burden of our sinnes,
 Gal. 3. 13. and by whose ^h curse, we are made
 14. the *heires of blessing*, and of all the
 riches of Gods grace.

Rom. 12. 1 15. We also ⁱ give up our own
 bodies a living sacrifice, holy, accep-
 table unto God, which is our reason-
 able serving of God ; so the heaven-
 Ezc. 36. 38 ly Ierusalem is filled with ^k the flocks
 of men, as the earthly once was with
 flocks of holinesse or sacrifices exter-
 nall. Our spirits being contrite, our
 hearts humbled and broken for our
 Psal. 51. 17 sinnes, are the ^l sacrifices of God also,
 which he will not despise. By Christ,
 m Hebr. 13, 15. we ^m offer the sacrifice of *Praise* al-
 wayes

wayes to God, that is, the fruit (or Calves) of our lips, which confesse his name, and magnifie him with thanksgiving: ° this also pleaseth the Lord, better then oxen or heiffer, that beareth hornes, that parteth the hoofe. Our p almes and offerings for relief of the poor, especially the ministers of the Gospell of Christ: are *an odour that smelleth sweet, a sacrifice acceptable and pleasant to God.* Finally, if we be *powred out*, as a drink offering, upon the sacrifice and service of the faith of Christs church, and do *resist unto blood*, striving against sinne: we have cause to rejoyce; for *precious in the sight of the Lord, is the death of his saints;* and the *soules of such rest under the altar*, till the Lord holy and true, do *avenge their blood on them that dwell on the earth.*

16. This honour of *Priesthood*, (which* no man can take to himself, nor^y any other thing, except it be given him from heaven,) ² Christ ³ giveth unto us, of his rich grace, by his word and spirit. For as by the preaching of the Gospell he is dayly described in our sight, and among

Cha. 12. us^a *crucifix*: so we by the ministry of
 Gal. 3. 1. the Gospel, are made^b an acceptable
 Rom. 15. 16 offering unto the Lord, being sancti-
 Isa. 66. 20. fied by the Holy Ghost. His word is
 Heb. 4. 12 a^c sharpe two edged sword, and di-
 Col. 3. 5. videth a sunder the soule and the spi-
 Mat. 3. 11. rit, the joynts and the marrow; by
 Rom. 8. 15 it we are taught to^d mortifie our
 Chap. 12. 1 members which are on earth; his spi-
 chap 8. 36 rit is as^e fire, wherewith we being
 2 Cor. 4. 10 baptised, doe also^f mortifie the deeds
 11. of the bodie, that we may live, and
 Heb. 12. 10 give our selves up unto God for a^g
 Gen. 15. 9 living sacrifice. The afflictions that
 11. 13. we seele in this world, when for his
 m Isa 61. 6 sake we^h are killed all the day long,
 and are counted as sheep for the
 slaughter, doeⁱ beare about in our
 body the dying of the Lord Iesus,
 and are alwaies delivered unto death
 for Iesus sake, that the life also of our
 Lord Iesus might be made manifest
 in our mortall flesh: these serve for
 furtherances of our sanctification, by
 being^k partakers of his holinesse; and
 make us as^l sacrifices, and a prey for
 the ravenous fouls, whiles we live
 strangers here on earth, the land that
 is not ours, as did Abrahams seed.
 Thus are we named^m *the Friefts of*
 the

the Lord, and have authoritie inⁿ Cha. 12.
every place, to offer incense unto hisⁿ Mal. 1, 11
name, and a pure offering, both we
and our works, (our spirituall sacri-
fices,) being acceptable unto God in
Christ Iesus.

17. To illustrate and seale up
more assuredly our communion with
Christs Priesthood, we are washed
with water, for a signe and assurance
of the^o forgivenesse and washing^o A.C. 3. 38
away of our sinnes, and to be as the^{& 22, 16.}
Plaver of our regeneration and new^p Tit. 3. 5.
birth; whereby we are also baptised
into his death, and buried with^q Rom. 6. 3
him by baptisme; that like as Christ^{4.}
was raised up from the dead by the
glory of the Father, so we also should
walke in newnesse of life, our^r old^r verie 6.
man being crucified with him, that
the body of sinne might be destroy-
ed, and our selves beⁱ dead to sinne, ^fverse. 11
but alive to God in Iesus Christ our
Lord; whom by this symbol we have
put on, and do beare his name upon^r Gal. 3. 37.
us, with^u the name of the Father^u Matth. 28
and of the holy spirit. And after this,
Christ often feedeth our soules with
his owne^x body and blood, which^x Matth. 26,
was broken and powred out for our^{26, & c.}
Iakes,

Cha. 12. fakes, figured out unto us by bread and wine : hereby confirming the former grace of remission of sinnes, and a further growth in Christ continually, into whom we are incorporate, and have so neere a y communion with him, under these visible earthly elements, which we looking past by the eye of faith, seeing and feeding upon Christ, have ² our life by him, doe ^a dwell in him, and he in us, and shall by him be raised up at the last day, unto life eternall.

y I Cor. 10,
16.

z Ioh. 6. 57.

a verse 56.

b verse 54.

18. Having scene how Christ being our *Prophet* informeth us in all the wisdom of God, and by the *Law* sheweth us our sin and wretchednesse; by the *Gospell* our justice and happinesse; and being our *Priest* and *Sacrifice*, hath by himself purged us from all sinne, and giving us the gift of justice and sanctitie, to present us pure and blamelesse before God his Father : it remaineth, that we also consider how he conserveth and maintaineth this our blessed state, against all enemies, by his mighty power and soveraigntie, which as Lord and King he hath over all.

19. This soveraigntie is set forth by

by divers titles of honour and dignitie given him in the scriptures; as when he is named Messiah the ^c Governor, Captaine or Fore-leader; the ^d Ruler, that is, having dominion right and authoritie, to govern and guide his people; *Michael* ^e the great Prince; the ^f Captaine of the Lords host; a ^g mayster or Commander to the peoples; a Potentate or ^h Mighty one, the ⁱ king of kings and Lord of Lords, and ^k Prince of the kings of the earth, the ^l Lord of all, unto whom is given ^m all power in heaven and in earth, an ⁿ everlasting dominion, and honour and kingdome, that all peoples nations and languages shall serve him. And he the true ^o Melchisedek king of Salem, shall reigne as ^p king in justice, and sit as ^q prince of peace, upon the Throne of David, and upon his kingdome; to order it and to stablish it, with judgement and with justice, from henceforth even for ever.

20. This kingdome of Christ, is no earthly Monarchie, nor ^r of this world; but spirituall and ^s heavenly: and therefore is more mighty then the kingdoms of the earth, able

Cha. 12.

e 711 dan.

9. 25.

אֱלֹהֵינוּ

mich 5. 2.

הַיְיָ אֱלֹהֵינוּ

Mat. 2. 6.

e Dan. 12. 1

f Ios. 5. 14.

g אֲדָמָה

55. 4.

h Psal. 45. 5

i Rev. 19. 16

k אֲדָמָה

Rev. 1. 5

l Act. 10. 36

m Mat. 28.

18.

n Dan. 7. 14

o Heb. 7. 1. 2

p Isa. 32. 1

q Isa. 9. 6. 7

Cha. 12. ^c to beat down, break in pieces, and
^r Dan. 2. 34. grinde to powder all aduerse power
 35, 44, 45, and domination ; whether of this
 Luke 20. 18 world, or ^u the spirituall wicked-
 Eph. 6, 12 nesses which are in the high places.

21. Therefore also is the manner
 of administring this kingdom, not
 worldly nor pompous; but as Christ
^x Zach. 9, 9. the king himsef, came unto us
^y Rev. 5, 5 ^x poore, and riding upon an asse; and
 he they *Lion* of the tribe of Iudah, the
 root of David, was for to see to, like
^z verse 6. ^u a killed Lambe : so menageth hee
^a Zach. 4. 6. his kingdome still, ^a neither by an
 army, nor a power, but by his Spi-
^b Luke. 17. rit; that it cometh not ^b with obser-
 20, 21. uation, for men to say, *Loe here*, or
loe there, but is within us; yielded by
 the spirituall scepter of his word (the
^c Mat. 4. 23 gospel ^c of the kingdome,) and by
 the almighty working of the spirit,
^d Luk. 8, 10 and therefore containeth in it ^d *my-*
steries or secrets, that can not be un-
 derstood, but by the gift of God.

22. Our Lord himself hath sub-
 dued, and daily subdueth all his foes;
^e John 16. 33 the world ^e he hath overcome; sinne
^f Rom. 8. 3. he hath ^f condemned, and ^g put
^g Heb. 9. 26 away; Death he hath ^h abolished;
^h 1 Tim. 1. 10 and the Devill that had the power
 thereof,

thereof, he hath ⁱ destroyed : neither ^{Cha. 12} shall these, or any of these, ever have ^{i Heb. 2, 14} dominion over him ; but he shall reigne, till he hath put ^k all his enemies under his feet, and death and hell ^l be cast into the lake of fire. ^{l 1 Cor. 15 25. l Rev. 20, 14}

23. This his power and regiment, he communicateth with his Saints, two manner of wayes; First by applying unto them for their benefit and salvation, all that himselfe hath done and doeth ; as the Lord saith by his Prophet, ^m *I will* ^{m Zach. 9, 2} *campe about mine house, against the army, against him that passeth by, and against him that returneth, and no oppressor shall come upon them any more.*

And as for their sakes Christ ⁿ sanctified himself, so for their ^o comfort ^{o John 17, 19} he overcame the world ; to take away ^p their sinnes, did he appeare, ^{p 1 Ioh. 3, 5.} when in himself there was no sinne; for the ^q children of the people Israel ^{q Dan. 12, 1} standeth this Michael the great prince, and ^r fighteth against the ^r Dragon, and casteth him out of heaven; where now is salvation, and the kingdome of our God, and the power of his Christ ; the accuser of the Saints being cast downe. Where- ^r ^{Ren. 12, 7 9. 10.}

Cha. 12. fore the Lord being king, ^fthe earth
 spsal 97, 1. may rejoyce, and the multitude of
 rverse 10. the isles be glad; because he ^tpreser-
 veth the soules of his saints, he will
 deliver them from the hand of the
 wicked; he will ⁿjudge the people
 of God in justice, and his poor with
 equitie, that the mountains and the
 hills shall bring peace to the people
 by justice, and in his ^x dayes the
 righteous shall flourish, and abun-
 dance of peace shall be so long as the
 y Zach. 9, 10 moone endureth. For the ^ycharets
 being cut off from Ephraim and the
 horse from Ierusalem, the bow of the
 battell shall be broken, and he shall
 speak peace unto the nations, but in
 zpsal. 101, 8 the ^zmornings he will destroy all
 aIsa. 11, 14. the wicked of the land, ^asmiting
 the earth with the rod of his mouth,
 and slaying the wicked with the
 breath of his lips; wounding ^bkings
 and treading down peoples in the
 day of his wrath. Therefore the poor
 bpsa. 110, 5. shall ^ccommit themselves unto him,
 isa. 63, 6. and triumph in his salvation saying;
 cPla. 10, 14 ^dThe Lord is king for ever and ever,
 dVerse 16. the heathen are destroyed forth of his
 eRev. 11, 15 land; ^ethe kingdoms of this world are
 our Lords, and his Christs, and he shall
 reigne for evermore. 24. Secondly

24. Secondly he communicateth *Cha. 12.*
 with his Saints this grace, to be ^{ff} *Rev. 5. 10.*
kings also with him, and to reigne on ^{and 20. 4.}
 earth : that as himselfe sitteth and ^g *Zach 16. 13*
 ruleth upon his throne, and is a
Priest upon his throne, and the coun-
 sell of peace is betweene them both :
 so they whom he hath made ^b *Rev. 1. 6.* *kings &*
priests unto God his Father, being a
 kingly priesthood, even a ⁱ *1 Pet. 2. 9.* *king-*
dom of Priests, and an holy nation; ^k *Exod. 19. 6*
 having part ^l *Rev. 20. 6.* in the first resurrection,
 the second death may have no power
 over them; but being the Priests of
 God and of Christ, and reigning
 with him the terme of yeers limited;
 at last, when they have overcome,
 may ^m *chap. 3. 21* sit with Christ in his throne;
 even as he overcame, and sitteth
 with his Father in his throne.

25. This spirituall kingdome,
 whereby the Saints reigne on earth,
 is first over their owne finnes and
 corruptions; for they are carefull to
 be upright with God, and to ⁿ *P sal. 18. 23* keep
 themselves, from their wickednesse;
 and the Lord ^o *Mic. 7. 19* subdueth their ini-
 quities, that sinne shall ^p *Rom. 6. 14.* not have
 dominion over them because they ^d
 are ^q *Verse 12* freed from it, and made servants

Cha. 12. unto God, having their fruit in holiness, and the end everlasting life. And this victorie whereby they overcome themselves, is greater then all earthly conquests, according to ^{Pro. 16, 32} the true Proverb; *he that is slow to anger, is better then the Mighty man; & he that ruleth his owne spirit, (is better) then he that winneth a citie.* Secondly, it is over the world, which also they set themselves against, as knowing that it ^{Ioh. 5, 19} lieth in wickednesse; the wilddome thereof is ^{I Cor. 1, 20} foolishnesse, and commeth to naught; the pleasures of it are ^{Eccle. 2, 8} vanitie, and vexation of spirit; the sorrowes of it worke ^{2 Cor. 7, 10} death, and the amitie thereof is ^{Iam. 4, 4} the enmitie of God: therefore flee ^{2 Pet. 1, 4} they the corruption that is in the world through lust, walking before ^{1 Chro. 29} God as ^{15.} strangers and pilgrims on earth, not loving ^{Ioh. 2, 15} the world nor the things that are in the world, which ^{Eccle. 5, 9} have neither ^{Gal. 6, 14} satisfying nor fruit, in them, but being ^{Iam. 1, 27} crucified unto it, and it unto them, they keep themselves ^{Gal. 5, 1.} unspotted of it, and free from the ^{I Cor. 7, 23.} bondage and servitude of the same; they use it, as though they used it not, they beare with patience all the

the reproaches and injuries that it offereth; yea though they be made the gazing stocke and as the filth of the same, yet are they more then conquerours through him that loved them, and doe fulfill that which is written, *All that is borne of God overcommeth the world; and this is the victory that overcommeth the world, even our faith.* Thirdly the conquest of the saints, is over Satan himselfe, the prince of this world, and worker of all mischief. Him also they resist stedfast in the faith, and doe overcome him by the blood of the Lamb, and by the word of their testimony, and love not their lives unto the death: so that wicked one fleeth from them, and toucheth them not, for they keepe themselves, because they are begotten of God, who will tread that adversary under their feet shortly, and with him shall be destroyed the last enemy, Death. And as now, the Saints doe raigne with Christ on earth, by faith and patience: so then having judged the world, and even the Angels; they shall raigne with him in glory, in heaven for evermore.

I. 5. 26 To

Cha. 12.

I Cor. 4. 9
13.

Rom. 8. 37

I Ioh. 5. 4

I Pet. 9. 9
Rev. 12. 11Iam. 4. 7
I Ioh. 5. 18Rom. 16
20.I Cor. 15.
26.

I Cor. 6. 3

Rom. 8. 17
2 tim. 2. 12

I thes. 4. 17

Cha. 12. 26. To teach us this communion
 with Christ, we have in the scrip-
 ture many doctrines and similitudes;
 as that he wil make his church a tro-
 ler and a new threshing instrument
 having teeth, for to thresh the moun-
 taines, and bring them to powder;
 and make the hills as chaffe: that he
 giveth strength and power to his
 people, making ^u their horne Iron,
 and their hooves brasse, and them-
 selves ^x as his beautifull horse in the
 battel; that they shal be as ^y the migh-
 ty men, which tread downe their e-
 nemies in the mire of the streets in
 the battel; for ^z the Lord of hosts
 shall defend them, and they shall de-
 voure and subdue their foes. That
 Christ shall ^a make his children
Princes throughout all the earth;
 and as himselfe hath ^b many Crowns
 upon his head, so will he communi-
 cate them with his Saints, as the
 crownes of his figure ^c Iesus sonne of
 Iehozadak the high Priest, were to
 Helem, Tobija and others for a me-
 moriall in the temple of the Lord.
 That as Christ is the head corner
 stone, ^d upon which whosoever fall,
 shal be broken, and on whomsoever it
 fall,

Isa. 41. 15

Psal. 68. 35

Mic. 4. 13

Zac. 10. 3

Jer. 5

Zac. 9. 15

Psal. 45. 16

Rev. 19. 12

Zac. 6. 11
14.Luk. 20
17, 18

fall, it shall grinde them to powder: ^{Chap. 12.}
 so Ierusalem (his church) shall be
 made ^e a heavy stone for all people; ^{z Zach. 12. 3}
 all that lift it up shall be torne,
 though all the people of the earth be
 gathered together against it. That as
 Christ shall ^f crush the nations with ^{f psal. 2. 9}
 a scepter of Iron, and breake them in
 pieces like a potters vessell: so ^g he ^{g Rev. 2. 26}
 that overcommeth and keepeth his ^{27.}
 workes unto the end; to him will
 he give power over nations, and he
 shall rule them with a rod of Iron,
 that as potters vessels they shall be
 broken; even as he received of his
 Father, ^h so will he give to that man ^{h ver. 28.}
 the *morning starre*.

27. To illustrate this Communi-
 on betweene our Saviour and us, we
 have the similitude of an humane bo-
 dy, the members whereof by their
 due joynts and sinewes are joyned
 to the head, receive from it life and
 motion, and governement in all the
 actions and affaires: so Christ ⁱ is ^{i Col. 1. 18}
 the head of the body of his Church, ^{i cor. 12. 1}
 and communicateth with all the ^{& c.}
 Saints his members, ^k life and grace, ^{k Gal. 2. 20}
 and all good things for their con- ^{Rom. 8. 32}
 servation. Also of a vine or Olive
 tree;

Cha. 12. tree; whose branches are made partakers of the juyce sap and fatnesse
 1 rom. 11. 17 l that is in the root and stocke: so we
 m Ioh. 15. 1 abiding in m Christ the true vine, do
 2, 4, 5. by the juyce and moisture of his
 grace, live, and beare fruits to the
 praise of God. Againe as the husband
 n Mar. 10. 8 and wife, are not two, n but one flesh;
 o Gen. 2. 22 and the first woman o builded of the
 rib of man, was flesh of his flesh and
 bone of his bone, and so did love and
 live together, partaking each with
 others welfare: in like manner are
 we joyned to the Lord, and made
 p 1 Cor. 6. 17 P one spirit: he that q made us is our
 q Isa. 54. 5 husband, and we are married to him
 r Ios. 2. 20 in faith; whereupon he r nourisheth
 s Eph. 5. 29 and cherisheth us; for we are mem-
 30. bers of his body, of his flesh and of
 his bones; and this is a s great Se-
 cret, as the Apostle saith, which they
 that would behold, had neede t be ca-
 ried in Spirit (as was Iohn) to a
 great and an high Mountain; there to
 be shewed this *Sponse* adorned with
 the glory of God, and all pretious
 ornaments of his Spirit. And so
 greatly doth the King u delight in
 her beauty, that the words which
 were spoken to the first woman E-
 vah,

n Mar. 10. 8

o Gen. 2. 22

p 1 Cor. 6. 17

q Isa. 54. 5

r Ios. 2. 20

s Eph. 5. 29

30.

t ver. 32.

u Rev. 21. 9

Ep.

v Pl. 45. 11

vah, how ^x her desire should be unto **Cha. 2.**
 her husband; are now on the other ^x Gen. 3. 16
 hand, (as touching the affection of
 love) applyed by the spouse unto him
 whom her soule loveth, *y f am my*, Song. 7. 10
welbeloveds, and his desire is towards
me.

28. From all that which is be-
 fore spoken, of the Communion that
 God hath called us unto with his
 Sonne, it followeth, that whatsoe-
 ver justice and holinesse was in
 Christ manifested in the flesh, either
 by nature or by action; the same is
 made ^x ours by grace and imputati-
 on: as on the contrary, whatsoever
 sinne and unrighteousnesse is in us
 by nature or action, the same is made
^a his by imputation, and by him is
 healed and taken away; that it can-
 not be we now ^b should perish, if ^c Rom. 8. 1
 we hold fast our faith and confidence ^{38, 39}
 of rejoycing unto the end. Whatso-
 ever troubles, sorrowes or tentati-
 ons, sinne onely excepted, doe befall
 us in this life; the like have befallen
^e unto him, were by him overcome,
 and shall from ^d us, as already they
 are from him, be done away. Finally,
 whatsoever ^e freedome and liberty
 Christ,

^c Rom. 4. 24
 25, & 5. 19

^a Cor. 5. 21
 psal. 40. 12

^b Rom. 8. 1
 38, 39

^e Heb. 4. 15
^d Rev. 21. 4.

^e Iohn 8. 36
 rom 8. 2. gal

3. 13. & 5. 1
 lev. 26. 13.

1 cor. 7. 23
 Mat. 17. 25

27. 1 cor 6
 12. & 10. 25
 26

Cha. 12. Christ, as man, in ordinary estate, had on earth conversing among men: the like hath he given, daily giveth and confirmeth unto Christians; whether we respect the spirituall law of God, or the politicke lawes of men, and civill states. For he it is, that ^fliveth in us; himselfe ^gis ours, and we are his, ^hgrafted into his death and resurrection to eternall life: he hath given ⁱhis glory unto Israel; even the ^kglory that the Father gave him, hath he given us, that we may be one; as the Father and he are one, he in us, and God in him; and where he is, ^lthere shall we also be to behold his glory; though for the present we walke ^mby faith, and not by sight; ⁿand it doth ⁿnot yet appeare what we shall be. The consideration of which riches of ^ois grace, may cause us to say with the Prophet, ^o*How great is his goodnesse, and how great is his beauty?* And we may conclude with the last word of Moses the man of God, ^p*Blessed art thou O Israel: who is like unto thee, O people, saved by the Lord, the shield of thine helpe, and which is the sword of thy glory? therefore thine ene-*

mies

^fGal. 2. 20.

^gSong. 6. 2.

^hRom. 6. 5
6, 8.

ⁱIsa. 46. 13

^kIoh. 17. 22
23.

^lvers. 24

^m2 cor. 5. 7

ⁿI Ioh. 3. 2

^oZac. 9. 17

^pDeu. 33. 29

mies shall be in subjection to thee, and thou shalt tread upon their high places. Cha. 13.

C H A P. XIII.

Of our communion with the holy Ghost.

ALTHOUGH the fellowship that we have with the holy Ghost, (who is ^a one with the father 1 Ioh. 5. 7 and the sonne,) may much be discerned, by that which is before spoken of God and of Christ : yet because the scripture speaketh many things of the worke of Gods spirit in us, and particularly of the ^b *Communion* 1 Cor. 13. 13. of the holy Ghost with us ; it will be for the good and comfort of the Saints, to consider the graces and benefits that doe come unto them by this communion also in particular.

2. And this the rather, for that the Spirit is the comforter, (that ^c other comforter or Advocate,) which 1 Ioh. 14. 16 the Father at Christs request doth give unto us, for to abide with us for ever, and cheere us in the absence of our Lord Iesus from us, who is gone unto his Father and ours.) that we

Cha. 13. we should not be left, as ^d orphans
 d Ioh. 14. 18 on earth, destitute of helpe and com-
 fort amids our many trials and tri-
 bulations.

3. Very great is the grace, and
 admirable the strength and consola-
 tion, which this comforter giveth to
 the Saints; as the example of the
 Apostles themselves doth confirme;
 who all the while that Christ was
 with them in this world, though he
 ceased not to teach and informe
 them, to comfort and embolden
 them, to reprove and blame them, as
 there was occasion: yet were they
^e weake and faint in faith, fearefull
 of their enemies, forgetfull of Christs
 promises, without understanding of
 his mysteries, and overcarried many
 waies with their owne infirmities.
 But when he had sent downe upon
 them ^f the promise of his Father, and
 endued them with power from on
 high, ^g baptising them with the holy
 Ghost: then began they to speake
 with ^h other tongues, as the Spirit
 gave them utterance, the wonderfull
 works of God; shewed great ⁱ bold-
 nesse in preaching the word, and
 with great power witnessed the re-
 surrection

^e Mat. 16. 8.
 23. & 17. 20
 & 20. 22, 24.
 25. and 26.
 31. 40. 56.
 Mar. 16. 14.

^f Luk. 24
 49.
 2 Act. 1. 5

^h ch. 2. 4. 11.
 i Act. 4. 8. 13
 19. 31. 33.

urrection of the Lord Iesus, and Cha. 13.
 k many signes and wonders were ^{4 A& 5. 12}
 shewed by their hands, and they ^{15. 41. 42.}
 ceased not to teach and preach Iesus ^{and through-}
 Christ amongst many troubles; re- ^{out the}
 joycing that they were counted ^{whole book}
 worthy to suffer rebuke for his name.

4. Neither unto them alone was
 the holy ghost given, (though the a-
 bundance of his graces was powred
 most plentifully upon them;) but all
 that in those daies, or before, or since,
 doe beleev in the Lord Iesus Christ,
 are sealed also with the same spirit of
 promise, and furnished in some mea-
 sure with the gifts of the same.
 Which grace the Lord himselfe pro-
 claimed in that ¹ last and great day ^{1 Ioh. 7. 37}
 of the Feast of Tabernacles, saying,
^m *He that beleeveth in me, as saith the* ^{m ver. 38}
scripture, out of his belly shall flow ri-
vers of water of life; speaking this
ⁿ of the Spirit, which they that be- ^{n ver. 39}
 leevd in him should receive; for if
^o any man have not the Spirit of ^{o Rom. 8. 9}
 Christ, the same is not his.

5. As there is but ^p one God and ^{p Eph. 4. 6, 5}
 Father of all, and one Lord Iesus
 Christ; so is there but one and ^q the ^{q 1 Cor. 12}
 same Spirit: although, for ^r the di- ^{4, 5, 6.}
^r ^{ver. 8, 11}
 ver-

Cha. 13. versities of gifts, which that Spirit distributeth among the Saints, the scripture sometime speaketh as of
 f Rev. 1. 4 *seven spirits, which are before the throne of God; (seven being a full and perfect number, and signifying*
 * 1 Sam. 2. 5 *Many:)* and these seven Spirits be
 jer. 15. 9. pr. the *seven hornes and seven eyes,*
 26. 25, 16 (that is, the manifold and absolute
 u Rev. 5. 6. power and providence) of the Lamb
 Christ Iesus, of whom it was prophesied, that *the spirit of the Lord should rest upon him; the Spirit of wisdom, and understanding; the Spirit of counsell, and of strength; the Spirit of knowledge and of the feare of the Lord:*
 * Isa. 11. 2 of whom also it was witnessed, *God giveth him not the spirit by measure.*
 y Ioh. 3. 34

6. The spirit, as he was at first
 z creator of the world, with the Father and the Sonne: and *a* garnished the heavens: so is he still the
 b finger of God, that worketh effectually all his actions, creating the creatures, and renewing the face of the earth. And generally as God speaketh unto men outwardly, by the ministry of his word: so sendeth he also inwardly, motions of his Spirit; against which many
 struggle,

z Gen. 1. 2
 psal. 33. 6
 a Iob. 26. 13
 b Luk. 11. 20
 with mat. 12
 28.
 c ps. 104. 30

struggle, to their just judgement. In **Cha. 13.**
 the old world ^d Gods Spirit strove ^{d Gen. 6. 3}
 in man, as his word was ^e preached ^{e 2 pet. 2. 5}
 by Noah; but they ^f said unto God, ^{f Job 22, 15}
 Depart from us; wherefore they ^g
 were ^g wrinckled before the time, ^{g Job. 22, 16}
 and the flood was powred out upon
 their foundation. When Israel came
 out of Ægypt, the Lord sent before
 them ^h Moses Aaron and Miriam; ^{h Mic. 6. 4}
 to guide them outwardly by king-
 dome priesthood and prophesie;
 he gave them also ⁱ his good Spirit ^{i Nch. 9. 20}
 to instruct them; and Iesus Christ
 his Sonne, the ^k Angel of his face, or ^{k Isa. 63. 8}
 presence, saved them: yet they both ^{exod. 23. 20}
^l envied Moses, and Aaron the holy ^{21.}
 one of the Lord; and often ^m provo- ^{l pl. 106. 16}
 ked, grieved, and tempted God him- ^{m psal. 78}
 selfe, and limited the Holy one of ^{40, 41.}
 Israel; they rebelled and ⁿ vexed his ^{n Isa. 63. 10}
 holy Spirit, (the Spirit of the Lord
^o which had given them rest:) ther- ^{o ver 14.}
 fore was he turned to be their enemy,
 and fought against them. In these
 last dayes of the Gospell, we are
 also taught, how some that have ta-
 sted of the heavenly gift, and ^p were ^{p Heb. 6. 4}
 made Partakers of the Holy Ghost: ^{5, 6.}
 yet fall so away that they cannot be
 renewed

Cha. 13. renewed unto repentance. So that
 even wicked men and reprobates, do
 often receive the gifts of the Spi-
 rit, whereby they doe many great
 workes, yet are not benefited hereby
 unto salvation: for they have not the
 grace of God to sanctifie thole gifts,
 and seale them up unto the day of re-
 demption: therefore God taketh
 his holy Spirit from them, and some-
 time sendeth his evill spirit in stead
 thereof, to vex them, as he did unto
 Saul: and this worthily, seeing
 there are of these wretches, that doe
 even despite the Spirit of grace.

7. But the Saints elect of God,
 have an other manner communion
 with the Holy Ghost: for their helpe
 comfort and sanctification in this
 life, and assurance of life eternall.
 For, because they are sonnes, God
 sendeth the Spirit of his sonne into
 their hearts, which crieth, Abba Fa-
 ther: so they are no more servants
 but sonnes, and heires also of God
 through Christ, who hath obtained
 of his Father this Comforter to a-
 bide with them for ever, even the
 Spiit of truth whom the world
 cannot receive, becaule it seeth him
 not

9 Num. 24. 2
 mar. 7. 22
 23.

9 I Sam. 16.
 14. pla 51
 11.

9 I Sam. 18
 9.
 9 heb. 10. 29

9 Gal. 4. 6.

9 verse 7

9 Ioh. 14. 16
 17.

not, neither knoweth him; but they **Cha. 13.**
know him, for he dwelleth with
them, and shall be in them; their ²bo- **21 Cor. 6. 19**
dies are the temples of the *holy Ghost*.

8. The communion which the
Saints have with the Spirit, is in
many particulars; and that from the
beginning of their dayes, unto the
end. For Ieremiah ^a was sanctified, **a Ier. 1. 5.**
and Iohn Baptist ^b filled with the **b Luke. 1. 15**
Holy Ghost, even from their mo-
thers wombs. And we all that are
borne of God, have our regeneration
and new birth ^c of the Spirit: and ac- **c Ioh. 3. 5.**
cording to his mercy are saved, ^d by **d Tit. 3. 5.**
the washing of the new birth, and
the renewing of the *Holy Ghost*.

9. The word of God, which is the
immortall seed whereby we are be-
gotten, hath alwayes beene uttered,
explayned, and understood, by
meanes of this Spirit. David testifi-
eth of himselfe, that ^e the Spirit of the **e 2 Sam. 23. 2**
Lord spake in him, and his word was
in his tongue: our ^f Saviour Christ **f Mar. 12. 43**
and his Apostles doe witnesse also **a 2. 1. 16.**
the same concerning him, so the
things that he spake, we must receive **g Heb. 3. 7**
as the sayings ^g of the *Holy Ghost*. The **with psal. 95.**
like is to be minded for ^h Isaias, ⁱ Mi- **h A. 28. 25**
chaia, **i Mich. 3. 8.**

Cha. 13. chaiaſ, and all other Prophets, by
 k ch. 9 30 whoſe hands the Lord k proteſted
 Zach. 7. 12. among his people *by his ſpirit*; for
 1 2 Pct. 1. 21 Propheſie (as the Apoſtle 1 ſaith)
 came not in old time by the will of
 man; but holy men of God ſpake as
 they were moved *by the Holy Ghoſt*;
 m Iſa. 48. 16 the Lord Iehovah and m *his ſpirit* ſent
 them. Yea Chriſt himſelfe had the
 n Mat. 12. 18. *n ſpirit of God* put on him, that he
 might ſhew judgement unto the
 Gentiles; and was anointed
 o Luke 4. 18 with o *the Spirit*, that he might
 28. 10, 38. preach the Goſpell to the poore; and
 unto the Apoſtles whom he had cho-
 ſen, gave he commandements *through*
 p Aſt. 1. 2. p *the Holy Ghoſt*, who alſo having
 q 1 Cor. 2. 2 received q *the Spirit which is of God*,
 ſpake the things that were given
 them of him, not in the words,
 which mans wiſedome taught, but
 r Verſe 13. which r *the Holy Ghoſt* did teach them,
 ſo preached they the Goſpel unto the
 ſ1 Pct. 1. 12 Saints, ſby *the Holy Ghoſt ſent downe*
from heaven.

10. Vnto this goſpell of ſalvation
 firſt preached by the Lord, and after
 confirmed by them that heard him;
 ſ Heb. 2. 3, 4 God ſ bare witneſſe both with ſignes
 and wonders, and with diuers mi-
 racles

racles and gifts of the Holy Ghost. For Cha. 13.
 to one (as the Apostle saith) ¹ was ¹ Cor. 12, 8
 given by the Spirit the word of wise- ^{9, 10. &c.}
 dome; to an other the word of
 knowledge, by the same spirit; to an
 other faith, by the same spirit; to an
 other, the gifts of healing, by the
 same spirit; to another the operations
 of great works; to an other Prophe-
 sie; to another discerning of spirits;
 to another diversities of tongues; to
 another, the interpretations of
 tongues; and al these things wrought
 even the selfe same Spirit, distributing
 to every man severally as he would.

II. But these spirituall gifts,
 though they were powred out upon
 many; yet are they not, neither ever
 were given unto all; as it is written,
 "Are all doers of miracles? have all
 the gifts of healing? do all speake with
 tongues? doe all interpret? Againe, to
 all that have them, they are not seales
 of the adoption of Sons; for if men
 have ^x prophesie, and know all se- ^x I Cor. 13, 2
 crets and all knowledge; if they have
 all faith, so that they can remove
 mountains, and have not Love, they
 are nothing. Yet is this ^y manifesta- ^y I Cor. 12,
 tion of the Spirit given to every man ¹³
 to

Cha. 13. to profit withall :and as the Apostles were Gods witnesses concerning
 2 A& 5. 32. the things which they said; so ^z was *the Holy Ghost*, whom God gave to
 1 Ioh. 5. 8, them that obeyed him, the Spirit was one ^a of the three witnesses on earth, as the Apostle Iohn saith.

6 Ephes. 3. 5 12. As the mystery of Christ was revealed ^b to his holy Apostles and Prophets by the Spirit, and they preached the Gospell unto others,
 1 Pet. 1. 12 ^c by the Holy Ghost sent down from heaven; and as the ordinary permanent officers of the Churches, are made Overseers ^d by the holy Ghost, to feed the Church of God: so by the hearing of Faith preached, do men ^e receive the spirit; which God openly shewed, when while Peter yet
 2 A& 20. 28 was speaking, ^f the Holy Ghost fell on all them that heard the word. And as by the work of the Spirit, the word is received and beleaved; so is
 Gal. 3. 2, the same also ^g obeyed, kept and retained, ^h through the holy Ghost that dwelleth in us. The Sacraments also have by him their effects in us, as it
 1 Pet. 1. 22 ⁱ is written, ^j by one Spirit are we all baptised into one body, whether Iewes or
 2 Tim 1. 14, Greeks, whether bond or free, and have
 1 Cor. 12. 13 been

beene all made to drink into one Spirit. Cha. 13

13. And having thus our new birth, calling unto, and stablishing in the faith, by the work of the holy Ghost; we are further by him confirmed, comforted, emboldned, and assisted, in all our spirituall battels against Satan, this world, and our owne corruptions. For we are strengthened by Gods Spirit in the inner man; and being armed with the word of God which is the sword of the Spirit, we stand fast; and though the enemy come like a flood, yet *the Spirit of the Lord shall chase him away*, as saith the Prophet. And in rebuking the world, he useth great boldnesse, convincing them of sin, of righteousness, and of judgement: so that Gods servants are full of power *by the Spirit of the Lord*, and of judgement, and of strength, to declare unto the people their transgression, and their sinne; an example whereof we may see in Saul, who being full of the Holy Ghost, set his eyes upon Elymas the sorcerer, and said, *O full of all subtilty, and all mischief, child of the Devill, enemy of all righteousness; wilt thou not cease to*

* Ephe. 3. 16
Eph. 6. 17
Isa. 59. 19
Ioh. 16. 8
9. 11.
Mic. 3. 8
Paul, 28.
13. 9, 10, 11

K

perverse

Chap. 13. *pervert the straight wayes of the Lord. Now therefore behold the hand of the Lord is upon thee, and thou shalt be blind, and not see the Sun for a season. And this courage the Saints have even before Princes and potentates of the earth; as may be scene in ° Zachariah sonne of Ichojada, who being clothed with the Spirit, and rebuking the transgressions of the people, was therefore stoned with stones, at the commandement of the King: For the P. holy Ghost teacheth them in that houre what they ought to say; wherefore they are to take no thought how or what to answer, but resting upon the ayde of Gods Spirit doe boldly say, *I will speak of thy testimonies (Lord) before kings, and will not be ashamed.**

• 2 Chro. 24
10, 21.

• Luk. 12
12, 12.

• Ps. 119:46

• 1 Cor. 6:9

• 1 Cor. 6:9
• 11.

14. But in the Saints themselves the Spirit is most mighty in operation for the subduing and sanctifying of their affections, and confirmation of their soules and spirits in love and favour of God. For whereas beforetime, some of them were fornicators, Idolaters, theeves, covetous, extortioners, or given to other like vices: they are washed, the

are sanctified, they are justified in Cha. 13
 the name of the Lord Iesus, and by
 the Spirit of God. And whereas
 while they were fleshly, having not *And ver. 19.*
 the Spirit, they walked after the
 flesh, and savoured the things there- *Rom. 8. 1.*
 of, and could not please God, but *5:8, 13.*
 were subject unto death: now he
 that raised up Christ from the Dead,
 doth also quicken their mortall bo- *ver. 11*
 dies, " because that his Spirit dwel-
 leth in them; and so is fulfilled that
 which in figure God said of Id un-
 to Israel; * *Ye shall know that I am* ** Ezech. 37*
the Lord, when I have opened your *13, 14*
graves, o my people, and brought you up
out of your sepulchres, and shall put my
Spirit in you, and ye shall live. Who
 then in living in the Spirit, doe also
 walke in the Spirit, and by it doe *Gal. 5. 22*
 mortifie the deeds of the body, not *Rom. 8. 13*
 fulfilling the law of the flesh; *Gal. 5. 16*
 which they have crucified, but
 bringing forth the fruits of the Spi-
 rit, which are *b* love, joy, peace, long *Gal. 5. 22*
 suffering, gentlenesse, goodnesse, faith,
 meeknesse, temperance: for when
 the Spirit is poured upon them
 from above; then the wilderness *Mat. 13. 1*
 becommeth a fruitful field, as saith
 the Prophet. *K 2*

Cha. 13.

d Isa. 44. 3

e Luk. 11. 13

f Isa. 65. 23

g Rom. 5. 5

h Eph. 4. 30

i Rom. 8. 16

k 1 Ioh. 4. 13

l ἑρπῆσιν, a

3 cor. 1. 22

m 2 cor. 3. 18

14. And God which hath promised to powre water upon the thirsty, and floods upon the dry ground, to d powre his Spirit upon the seede of his Church, and his blessing upon their buds; will not onely e give the Holy Ghost to them that desire him: but also continue his gifts and graces for the assurance of their hearts; so that they shal not labour in vaine, nor bring forth in feare, because f they are the seede of the blessed of the Lord, and their buds with them. The love of God is g shed abroad in their hearts, by the Holy Ghost which is given unto them, and by him h are they sealed unto the day of redemption; the same spirit i beareth witness with their spirits that they are the sonnes of God; and here k by they know, that they dwell in God, and he in them, because he hath given them of his spirit, which is as l ἑρπῆσιν, a *payne*, or *earnest* in their hearts whereby they doe not onely behold the glory of the Lord with open face, but are m changed into the same Image, from glory to glory, as by the Spirit of the Lord. And this spirit which they have received, is not the spirit

spirit of bondage to feare againe, (as **Cha. 13.**
 at the ⁿ giving of the Law, and ⁿ **Exo. 19. 16**
 looking upon Moses face,) but is the ^{and 34. 30}
 spirit ^o of adoption of children, ^{• Rom 8. 15}
 whereby they cry Abba Father, even
 the spirit of his sonne Christ, ^p which ^p **Gal. 4. 6**
 God hath sent into their hearts, be-
 cause they also are sonnes, and the
 blessing of Abraham is come upon ^p **Gal. 3. 14**
 them through Christ Iesus. So Gods
 good spirit ^r leadeth them unto the ^p **Ps. 143. 10.**
 land of righteousness, and this is a
 part of his covenant with them, that
 his spirit which is upon them, and his ^p **Isa. 59. 21**
 words which he hath put in their
 mouth, shall not depart out of the
 mouth of them or their seede, or their
 seeds seed, for ever. Neither will he
 hide his face any more from them,
 because he hath powred out his spirit ^p **Eze. 39. 29**
 upon the house of Israel, as he hath pro-
 mised by his Prophet. From al which
 proceedeth unto the Saints unspeak-
 able peace, comfort and joy, which
 they finde and feele, both at the recei-
 ving of the word, (as the Apostle
 saith, ⁿ ye received the word in much af- ⁿ **1 The. 1. 6**
 fliction, with joy of the holy Ghost;) and
 in the obedience thereunto is the
 kingdome of God; which is ^r righ- ⁿ **Rom. 14**
 K 3 teousnesse ^{17.}

Cha. 13. **teousnesse, and peace, and joy in the Holy Ghost.**

¶ 6. Amongst other benefits which the spirit affordeth, this is one speciall, that it helpeth the saints infirmities in prayer; who else know not what to pray as they ought, but **¶** the spirit it selfe maketh request for them, with sighs which cannot be expressed; and the request which he maketh is according to the will of God, who searcheth the hearts, and knoweth what the meaning of the spirit is.

¶ 17. But that the Saints be not deceived, and led astray from the truth, by any motion, suggestion, vision, revelation, or other meanes whatsoever, as from the spirit of the Lord; our Saviour hath given us a rule to discern the worke of his Spirit, from the delusion of Satan; **¶** which is this, that his Spirit ² *spea-
keth not of himselfe, but whatsoever he
heareth he speaketh*: that he glorifieth Christ, for he receiveth of Christs, **¶** (and ^a all things that the Father hath are Christs,) and sheweth it unto Christians. Therefore is he the Spirit ^b of truth, and leadeth into all truth,

¶ Rom. 8. 26
27.

¶ 1 Joh. 4. 13
14.

¶ ver. 15

¶ ver. 13

trueth, because he teacheth nothing. Cha. 13.
 but according to the word of God,
 which word is ^c trueth : and by that ^{Ioh. 17. 17}
 word must all spirites be tried ; by it
 may be discerned the Spirit of truth
 from the Spirit of errour : and Iosua
 though he were ^d full of the Spirit of ^{d Deut. 34. 6}
 wisdom; yet was charged of God ^{Ios. 1. 7. 8.}
 to attend unto the book of the Law,
 (for his direction,) to observe and
 doe, according to all that was writ-
 ten therein.

18. Finally, the spirit of God
 hath generally in al things wrought
 much and mightily in and by the
 Saints. With this was ^f Bezaleel fil- ^{Exod. 31. 3}
 led, in wisdom and in understand- ^{4.}
 ing, and in knowledge, and in all
 workemanship, to finde out curious
 workes for the Lords Tabernacle ;
 with this were the ^g seventy Anci- ^{g Num. 11.}
 ents furnished for the government ^{25.}
 of Israel, and prophesied. With the
 wisdom of this Spirit, was ^h Iosua ^{h Deu 34. 8.}
 full, after that Moses had put his ^{num. 27. 18.}
 hands upon him, and given him of ^{20.}
 his glory; when he ordained him to
 be his successour in the kingdome.
 And what should I speake of all the
 Iudges, as of Othoniel, of Gedeon,

Cha. 13. of Iephth and of Samson, upon
 Judg. 3. 12. whom the spirit of the Lord came,
 1. 10. 27. k cloathed them, strengthened them,
 jud. 6. 34. & 11. and prospered upon them; whereby
 29. & 13. 25 they went boldly unto great battels,
 & 14. 6. 19. overcame their enemies, and rent the
 wilde beasts that roared upon them.

The Prophets also and Apostles,
 Eze. 2. 2. & were carried and guided by the
 3. 14. 24. & Spirit, in their waies, words, and
 37. 1. A & 8 workes; taught whom for to go to,
 29. 39. & 10. and from whom to refraine; and had
 19. 20 & 13 great intelligence of things for to
 2. 4. & 16. 6. come; and in every city, the holy
 7. & 20. 22. Ghost witnessed, such things as Gods
 & 1. 4. wisdome saw good to reveale. So
 m A & 11. 28 that the helpe which the spirit mini-
 n ch. 10. 23. streth to the Saints, is infinite and in-
 comprehensible; and they may say
 to the Lord with the Prophet, *whi-*
 o Psal. 139. 7 *ther shall I goe from thy Spirit;* for loe,
 p Prov. 1. 23 the wisdome of God p powreth out
 her spirit unto them, and maketh
 them understand her words: this
 g. 1. Ioh. 2. 26 oyntment they have from him
 that is holy, and do know all things:
 through the power of the Holy
 r Rom. 15. 13 Ghost they r abound in hope; by the
 comfort of the Holy Ghost they, and
 A & 9 31. the Churches of them are multipli-
 ed,

ed; and by him the offering up of ^{Chap. 13.} the Gentiles (by the ministry of the ^{Rom. 15. 16} Gospel) is sanctified: and whatsoever good thing is done among Gods people, is not by an army nor strength, but ^z by the spirit of the ^z Lord of hosts, without which ^z no man can say, that Jesus is the ^z Lord. ^z 1 Cor. 12. 3.

19. Thus are the Saints of God, advanced to honour and dignitie, above all peoples on the earth; being themselves the Temple of God, and ^z having his spirit dwelling in them: injoying a most holy and happy communion, ^z with the Father, and ^z with his son Jesus Christ, & with ^z the Holy Ghost; the grace and peace and ^z comfort whereof, passeth all understanding, and can no way be sufficiently expressed, by the tongue or pen of man. And this holy communion with his people God shewed of old by his prophet, in these gracious words, ^b *I am with you saith the Lord of hosts, with the Word, by whom* ^z *I covenanted with you when you came* ^z *out of Egypt; and my spirit remaining among you: Fear you not.* ^z Hag. 2. 5. ^z Christ, Ioh. 1. 1.

All thy workes praise thee, O Lord;

Cha. 14. and thy Saints blesse thee. Psal. 145. 10.

CHAPTER XIII.

*How the foresaid communion and peace
betwene God and his Saints, is
sometimes interrupted by their sinnes:
What unrest and trouble, they then
feele in themselves; and how their
ancient peace is renewed.*

^aEcc. 7. 22.
² chro. 6. 36

BE C A U S E there is ^a no man
just in the earth, that doeth
good and sinneth not; and whiles
men dwell in these houses of clay,
they be compassed about with their
owne infirmities, tempted of their
owne concupiscences, and beset with
Devils, that alwayes lie in wait to
entrap and devour: it falleth out,
that the Saints of God are not onely
assaulted, but often times foyled by
their enemies, and do fall into snares,
and loathsome trespasses, whereby
God is dishonoured, the Divell de-
lighted, and their owne hearts
wounded and distressed.

⁶ 1 Cor. 13. 9
12.

2. For our knowledge in this life
is but ^b in part; so that through er-
ror and ignorance we oft do amisse;
neither

neither can any man ^c understand or ^{Cha. 14.}
discerne those errours. Our affections ^c Psal. 19. 12
and lusts are not fully subdued, but do
yet ^d warre in our members; the flesh ^d I. m. 4. 1.
^c lusteth against the spirit, and these ^c Gal. 5. 17.
^f lusts fight against the soule, and are ^f 1 Pet. 2. 11
as a ^g law in our members, rebel- ^g Rom. 7. 23.
ling against the law of our minde,
and captivating us to the law of
sinne which is in our members. Our
strength is infirme; and though we
would do good, yet ^h finde we no ^h Verfe. 18. 3
meanes to performe it. Our enemy
satan, is both subtile and strong, and
seeketh daily to circumvent us, and
often prevaileth through our weak-
nesse and unheedinesse, that in ⁱ many ⁱ Iam. 3. 2.
things we sinne all, and no man can
say, ^k *I have purified my heart, I am* ^k Prov. 20. 9
cleane from my sinne.

3. Sometime the pleasures of the
flesh do bewitch and draw us into
grievous offences; ^l drunkennesse, ^l Gen. 9. 21
^m adultery, fornication, murder, and ^m 2 Sam. 11
^{4.} idolatry it selfe; sometime the ble- ^{4.} 1. king. 21
^{1.} sings of God upon us, do make us ^{1.} 4.
proud, our ⁿ hearts are lifted up, we ⁿ 2 Chro. 33
commit ^o vainglorious actions, for- ^{25.}
getting ^p our selves, and ^q God that ²¹ Chro. 21
^{1.} begate us, even forsaking the Rock ^{1.} 2. & c.
^p Luk. 15. 13
^{17.} ⁹ Deu. 32. 48
^{15.} of

Cha. 14. of our salvation ; sometime our affections are so stirred , that we fall into intemperance^s both in word and work, not onely against men , but even ^r God himselfe; sometime feares, doubts, dangers, threatnings, and afflictions, do ^t daunt and discourage us, making the heart to faint, the tongue to deny ^a and forswear the truth, the hands ^x to work impietic, our faith to quaille, that we forsake Christ and ^y flee away. Yea Gods children have in error and blinde zeal, persecuted the trueth and professors thereof, even killed Christ himselfe, and crucified the Lord of glory; as the example of ^z Saul and sundrie other elect Israelites doth manifest. These and many like grievous sinnes do the Saints sometimes fall into through their infirmities , (God with-drawing his hand, and leaving them to themselves,) besides their ignorances and defaults which multiplye dayly : so as they surmount in number ^a the hairens of their heads, and many times such men lie sleeping in their sins ^b long, forgetting themselves in their vcluptuous delights; till God awakeneth them of his grace

^r Sam. 25.

13, 21, 22.

31, 32, 33, 34

2 chro. 16, 10

psal. 106, 32

33, 23, 7, 9.

Gen. 49, 7.

1 Iona. 4, 1, 4

9, &c.

Exo. 14, 10

Ma. 7, 2, mat

14, 30, 31.

Mat. 26, 70

72, 74.

Ex. 32, 2, 4

22, 23, &c.

7 Mat. 26,

36.

1 Act. 9, 1.

&c. & act.

2, 22, 23, 29

36, 38, 39.

psa. 40, 12.

As the former examples of the Patriarchs shew.

grace, least they should sleep the death, and perish for ever. Cha. 14.

4. He awaketh us sometime by the sound of ^e his word, knocking at the door of our hearts; and by his ^d spirit wherewith he ^e striveth in us; sometime by ^f corrections and punishments for our misdeeds inflicted upon our bodies; sometime by ^g striking our consciences with dread, dismay and terrour for our sinnes, and withdrawing the chearefull light of his countenance from us, so as we feele not the joy of his Spirit, neither have peace in our selves; but the comfortable communion between his Majestie and us, seemeth quite to be disannulled and broken.

5. For he withdraweth his face and favour from us, ^h kindleth his anger against us, and counteth us as his enemies, the horror of his wrath is as fire sent from above into our bones; the curse ⁱ written in the law, is powred upon us, and is as the arrowes of the Almighty, the venom whereof drinketh up our spirit. He ^k setteth our iniquities before him-
selfe, and our secret sinnes in the light of his countenance; he setteth them

^e 2 Sam. 12.

^f 1. 7. 13.

^g 2. 37.

^d Neh. 9. 30.

^e Gen. 6. 2.

^f Job. 33. 16.

^g 17. 19. &c.

^h Iona. 1. 17.

ⁱ and 2. 1. 3.

^k &c.

^l 2 Sam. 24.

^m 10. pla. 38.

ⁿ 8, 10.

^h Job. 19. 17.

ⁱ Dan. 9. 11.

^k Psal 90. 3.

Cha. 14.

1 Psal. 51. 3.

m Iam. 3, 14

n Iob. 13. 26

o Psal. 38. 3.
5. 7.

p Psal 21, 14

q Psal. 102, 3

r Psal. 32 4.

s Ier. 59, 11
12.

t Iob. 7, 18

them also in our own sight, and our sinne is ^l before us continually; with his hand ^m he bindeth the yoke of our transgressions, and with them being wrapped and laid upon our neck, he maketh our strength to faile; ⁿ bitter things doeth he write against us, and make us to inherit the iniquities of our youth; so as there is ^o nothing sound in our flesh because of his anger; neither is there rest in our bones because of our sinne: our wounds stinke and ^p are corrupt; our reins are full of burning, our heart is ^p as waxe, it melteth in the mids of our bowels; our bones are parched ^q like an hearth, and our moysture is turned to a summers drowth, so heavy is his hand upon us night and day. Then crie we out for grief of heart; we ^r rore like beares, and mourne like doves; looking for judgement, but there is none; for salvation, but it is farre from us; because our trespasses are many both before him and our selves, for which his terrours do fight against us, he visiteth us ^t everie morning, and trieth us every moment; setteth us as a marke against him, so that we are a burden

burden to our selves. Also when we
crie and shout, ^a he shutteth out our
prayer, and is even ^x angrie against
it, because our ^y iniquities have sepa-
rated betweene us and him, and our
finnes have hid his face from us, that
he will not heare; so loathsome are
our trespasses unto him, so venomous
to our selves is the biting of those
ferie serpents.

6. Then are we left comfortlesse
and desolate, cast down in our selves,
our soule powred out upon us, ^z & our
salvation passed away as a cloud; we
are kept out of the paradise of God
with the terrour of his law and
judgements, as with the ^a blade of
the Cherubims brandishing sword;
we are laid ^b in the lowest pit, in
darknesse, in the deepe; where Gods
indignation lieth upon us, and we
are vexed with all his waves. We are
a reproach to wicked men, who be-
cause of our misdeeds do ^c blasphemie;
we are a scorne to the Divels, who
insult at our sinnes, cease not to ac-
cuse us before ^d God day and night,
and hope to have us in the end a prey
to their teeth. Our ^e lovers and our
friends stand aside from our plagues,
and

Cha. 14.

^x Psal. 80. 4
^y Isa. 59. 2

^z Job. 30. 15
16.

^a Gen. 3. 24

^b Psal. 88. 6

^c 2 Sam. 12. 14.

^d Rev. 12. 10.

^e psal. 38. 11

Cha. 14. and our kinsmen stand far off. They that should guide and direct us to Christ, instead of good counsell do often ^fsmite and wound us, persecuting them whom God hath smitten, ^sand adding to their sorrowes whom he hath wounded. The worm of our own conscience continually biteth us, so as when we would ^hforget our complaint, and comfort our selves; then are we afraid of all our sorrowes, knowing that God will not judge us innocent, who ⁱinquireth of our iniquitie and searcheth out our sinne, yet ^khideth his face, and reputeth us for his enemies. Thus our soule ^lis far off from peace, we have forgotten prosperity, saying, Our strength and our hope is perished from the Lord; and ^mwherefore is the light given to them that are in miserie, and life unto them that have heavy hearts? for our harp is turned to mourning, ⁿand our organs, into the voice of them that weepe.

7. But the ^oroot of the word which is found in us, and the ^pseed of God which remaineth in us, stirreth up the spark of faith, and suffereth it not to die in these distresses. It bringeth

^fSong. 3. 3.
^s5. 7.

^sPf. 69. 26.

^hJob. 9. 27
28.

ⁱJob. 10. 6.
^kCha. 13. 24

^lLam. 3. 17.
18.

^mJob. 3. 20.

ⁿCha. 30. 31

^oJob. 19. 18
^pJoh. 1. 9.

bringeth to minde Gods ancient Cha. 14
mercies, his faith confirmed, and
love sealed towards us in Christ; it
tellethe us, where sinne aboundeth,
grace doth abound much more. Rom. 5. 20.
Then remembring our song in the
night, communing with our owne
heart, and our Spirit searching dili-
gently, we say, *Will the Lord absent* Psa. 77. 6.
himself for ever? and wil he shew no more 7. 8.
favour? Is his mercy cleane gone for
ever? doth his promise faile for ever-
more? hath God forgotten to be merci-
full? hath he shut up his tender mercies
in displeasure? we have sinned, I Job. 7. 20. what
shall we do unto thee, O thou prefer-
ver of men? If thou streightly Psa. 130. mar-
kest iniquities, Lord who shall stand? 3. 4.
surely then the I Job. 14. 18. "mountain would fall
and come to nought, and the rock
would be removed from his place;
neither shall any Psa. 143. 2. * that liveth be ju-
stified in thy sight. But mercy is with
thee, that thou mayst be feared. And
now Lord thou art our I Isa. 64. 8. y Father; we
are the clay, and thou art the potter,
we all are the work of thine hands;
be not angry O Lord above measure,
neither remember iniquitie for ever;
purge thou us with hyssope, and we
shall

Cha. 14. shall be cleane, ^z wash us and we shall
 2 ps. 51. 7. ⁸ be whiter then snow; make us to
 hear joy and gladnesse, that the
 bones which thou hast broken may
 1 ps. 80. 3 rejoyce, ^a turne us againe o God of
 7. 19. hosts, and cause thy face to shine that
 we may be saved.

8. When thus we shall submit
 our selves under the mighty hand of
 God, and drawing waters from the
 well of our hearts, ^b shall powre
 them out before the Lord: when we
 shall confesse our iniquities, and in
 faith aske mercy at his hands, hun-
 gring and thirsting after his righte-
 ousnesse, and ^c braying for it as the
 hinde for the rivers of waters: the
 Lord will ^d repent towards his ser-
 vants, when he seeth that their po-
 wer is gone; he will ^e powre water
 upon the thirsty, and floods upon
 the dry ground, and will say unto
 us, ^f Feare not, for I am with you; be
 not afraid, for I am your God, I will
 strengthen you and helpe you and
 sustaine you with the right hand of
 my justice; though ^g your sinnes
 were as crimson, they shall be made
 white as snow; though they were
 red like scarlet, they shall be as
 wooll:

1 Sam. 7
 6. 19

1 ps. 42. 1

Deu. 32. 36

1 Isa. 41. 3

1 Isa. 41. 10

1 Isa. 1. 18

wooll: for a litle while I have forsaken you, ^b but with great compassion will I gather you; for a moment in anger I hid my face from you for a litle season, but with everlasting mercy have I had compassion on you, saith the Lord your redeemer. Then shall we see in the blacke cloud of our tribulations, the bow of the Lord, even himselfe will appeare with the ^k rainebow about his throne, the token of his covenant of grace, which he remembreth; and as he swaore, that the waters of Noah should no more goe over the earth, ¹ so sweareth he not to be angry with us, nor rebuke us; though the mountaines remove, and the hills fall downe, yet his mercy shall not depart from us, nor the covenant of his peace fall away.

9. Thus God which ^m had wounded us, bindeth us up; after two daies [troubles] he reviveth us, in the third day he raiseth us up, and we live in his sight; he ⁿ healeth our broken hearts, and bindeth up our sores. For Christ our mediatur, that Angel of the Covenant hath asked for us mercy of God his Father, who

Cha. 14.

^b Isa. 54. 7

8.

ⁱ Gen. 9. 13

14.

^k Eze. 1. 28

rev. 4. 3.

¹ Isa. 54. 9, 10

^m Hos. 6. 1

2.

ⁿ psal. 147. 3

Cha. 14. who was so long displeased with us,
 • Zach. 1. 12 and ° the Lord hath answered him
 13. with good and comfortable words;
 • Isa. 32. 2 this man is unto us, as P an hiding
 place from the winde, and as a secret
 from the tempest, as rivers of waters
 in a dry place, and as the shadow of
 a great rocke in a weary land. And
 though our barke hath beene tossed
 in the sea of afflictions, where Christ
 • Mat. 14 himselfe seemed q to us a spright, and
 24. 26, 27-32 made us afraid; yet now his graci-
 ous voyce doth comfort us, and his
 presence ceaseth all winde and tem-
 • Isa. 43. 25. pest. It is he, even he that r putteth
 away our iniquities for his owne
 sake, and remembreth not our sinnes;
 • Psal. 51. 12. but restoreth to us the s joy of his
 • Isa. 61. 3 salvation, giveth us beauty for a-
 shes, the oyle of joy for mourning,
 the garment of gladnesse for the spi-
 rit of heaviness; so that u our youth
 • Psal. 103. 5 is renewed, and we lift up the wings
 • Isa. 40. 31 as the eagles; our x flesh is as fresh
 • Job 33. 23 as a childe; strength is y increased
 • Psal. 138. 3 in our soules; and being now as
 • Rom. 7. 1. widdowes divorced z from our sins,
 2. 5 delivered from that law; and retur-
 • Lev. 22. 13 ned to our Fathers house, like a the
 Priests daughters, we eate of our fa-
 thers

thers bread, as we did in our youth; *Cha. 14.*
 we shall feele no ^b more hunger, nor *Isa. 49. 10*
 thirst, neither shall the heate smite
 on us, nor the Sun; God wipeth ^c all *Rev. 21. 4*
 teares from our eyes; there is no
 more death, nor sorrow, nor crying,
 nor paine; for the first things are
 passed.

10. Having thus after long see-
 king ^d found him whom our soule *Song. 3. 1*
 loveth, we take hold upon him, and *2, 3, 4.*
 leave him not, till we have brought
 him home unto us: and after this
 nights ^e wrastring with the Angell, *Gen. 32. 24*
 we wil not let him go, until he blesse *&c.*
 us, and give unto weake Iacob the
 new name of Israel; for that by
 strong faith we have power with
 God, and prevaile, ^f having wept *Hos. 12. 4*
 and prayed unto him. And now he
 putteth in our mouth ^g a new song *Psa. 40. 3*
 of praise unto our God: our tongues *& 51. 14. &*
 sing joyfully of his justice, and our *103. 1, 2, 3*
 soules doe blesse him, which hath
 pardoned all our iniquities, healed
 all our infirmities, redeemed our life
 from the pit, and crowned us with
 mercy and compassions. And because
 we beleeve, therefore we speake and
 say, ^h *We shall not dye but live, and de-*
clare *h Psa. 118. 17. 18.*

Cha. 14. *clare the workes of the Lord; the Lord hath chastened us sore, but hath not delivered us to death. Wherefore after our agonies and conflicts with death, terrours within, and feares round about: we repose in Christ our redeemer, who hath taken away our sinnes, vanquisht all our foes, put Satan to flight, renewed our peace, and quieted our consciences: and then we rejoyce and say, ⁱ My sonie returne unto thy rest, for the Lord hath beene bountifull unto thee.*

psal. 116. 7

Isa. 53. 5

psal. 40. 12

Isa. 53. 6

9. 10.

11. Then giveth he us to see, how in all these troubles and torments we have most neer communion with Christ, & are by them made conformable unto him; for he was wounded for ^k our transgressions, he was broken for our iniquities, innumerable ^l troubles compassed him, the sinnes of the elect, which by imputation were his, tooke such hold upon him, that he was not able to looke up; for the Lord ^m laid upon him the iniquity of us all: though he had done no wickednesse, neither was any deceit in his mouth, yet the Lord would breake him and make him subject to infirmitie, so that he felt

feltⁿ terroure and anguish, and heaviness in his soule even unto the death: his sweat in his agony was like ° drops of blood, trickling downe to the ground, and his cry unto his God was, *Why hast thou forsaken me?* And we in our afflictions doe but drinke of his cup, and are baptized but with his baptisme: that after we have suffered with him, we may also reigne with him, and by many tribulations ¶ we must we enter into his kingdome. And he that was thus smitten of God, and humbled even to the death; thus troubled in soule, and left of his Father for a season; found an issue out of all tentations, not for himselfe alone, but for us whose surety he was: who therefore have this hope for an anchor to our soules, that as we now suffer with him, so shall we also reigne with him, notwithstanding that for the present we are brought into the dust of death.

12. After this, admiring the mercies of our God, and the unsearchable depth of his counsels, who worketh and turneth all things, even our owne sinnes. unto our good: who leadeth

Cha. 14.

Mar. 14. 33

34.

Luk. 22

44.

Mark. 15

34.

2d. 14. 22

Cha. 14 leadeth us in such wayes and wil-
 derneffes, where fiery^r serpents and
 Deut. 8. 15 scorpions are, and drought without
 water : which maketh us follow
 psa. 77. 19. him when his way is in the sea, and
 his paths in the great waters, and his
 footsteps are not knowne : in all
 which dangers he defendeth us, and
 afterwards bringeth us into his rest:
 2 Chro. 6. 1 we say the Lord dwelleth^r in a dark
 Isa. 45. 15. cloud, " Verily thou O God hidest
 thy selfe, O God the Saviour of Israel;
 how unsearchable are thy judge-
 ments, and thy wayes past finding
 out ? Then minding our fraile
 Rom. 7. 14 estate in this flesh, how we are * sold
 15-18. under sinne, and do trespasse against
 God every day, and cannot do the
 good that we would : we abate our
 hornes unto the dust, and by repen-
 tance do dye dayly, washing Christs
 feet with our teares, knowing that
 notwithstanding the communion
 that wee have with him hereby
 faith, yet are we but strangers and
 pilgrims on earth, and whiles we
 2 Cor. 5. 6 are ^r at home in the body, we are ab-
 sent from the Lord; whiles our
 1 Iob. 14. 22 flesh is upon us we shall be sorrow-
 full; and whiles our soule is in us, it
 shall

Cha. 14.

^a Isa. 35. 3.
Hebr. 12. 12

13.

^b Phil. 2. 12.

^c 2 Pct. 1. 5.

10.

^d Pro. 11. 31

1 Pct. 4. 18.

^e Psal. 55. 22

^f Psal. 10. 14

^g 2 Tim. 1. 12

^h Jude. 7. 24

shall mourne. Therefore^a strengthen-
ing our weake hands and comfort-
ing our feeble knees, we make
streight steps unto our feet, being
carefull and circumspect least Satan
further circumvent us, seeking to
make an end of our salvation with
^b feare and trembling, giving all di-
ligence^c to joyne vertue with our
faith, and to make our calling and
election sure, for behold ^d the righte-
ous have [for their sinnes] recom-
pence in the earth, and are scarcely sa-
ved, where then shall the ungodly
and sinner appeare? but we which
believe in Christ, expect with pati-
ence our full redemption, and as we
have ^e cast our burden on the Lord,
and ^f committed our poore selves
unto him; so we are perswaded that
he is able to keep that which is com-
mitted unto him against that day,
even to ^h keep us that we fall not,
and to present us faultles before the
presence of his glory with joy;
where we shall alwayes behold his
face, and being quite freed from our
sinnes, and from all possibilitie
of ever sinning more; shall perpe-
tually serve and honour him, with

L

his

Cha. 15, his Angels at his right hand, where
1 pleasures are for evermore.

1 Psa. 16, 17.

*He that walketh in darknesse, and
 hath no light, let him trust in the name
 of the Lord, and stay upon his God. Isa.
 50. 10.*

CHAPTER XV.

*Of the communion that the Saints have
 in this life with Angels.*

TH E name of *Angell*, which is
 in English a *Messenger*, is in
 the scriptures attributed, 1 to our
 Lord Christ; 2 to the spirituall crea-
 tures in heaven; 3 and to some cer-
 taine men on earth, imployed in the
 message and service of God.

2. Christ, is the Angell whom
 God ^a sent to bring Israel out of
 Egypt, in whom ^b Gods name is,
 and is therefore called the *Angell* ^c of his
 face or presence, even the ^d Face of
 God it selfe; the ^e *Angell* of the Cove-
 nant, whom the Israelites desired;
 the Angell that ^f delivered Iacob
 from all evill; the Angell that
 dwelt in the bush, whiles it burned
 and

anum. 20. 16

1 Cor. 10. 9.

1 Exod. 23.

20 21.

1 Isa. 63 9.

1 Exo. 34. 14

1 Mal. 3. 1.

1 Gen. 48. 16

783

Gael a

Redeemer,

the title of

Christ.

Deu. 33. 16

have Communion with Angells 241

Cha. 19.

and was not consumed; who was the God of Abraham, Isak, and Iacob; the ^h Angell Iehovah, who emboldened Gedeon to battell against the Madianits; and was with him in the same; the Angell with the golden censer ⁱ that giveth many odours to the prayers of all Saints, and out of whose hand the odours with the prayers goe up before God in his throne. He is no created Angell, but the ^k creatour of Angells, and all other things in heaven and earth; therefore is he the ^l Archangel, the ^m head of all principallitie and power, the ⁿ first of the chief Princes, even ^o Michael our Prince, whom all the Angels of God do worship. Of him and our communion with him is before spoken.

3. The ministers of God, though men on the earth, yet for the service wherein they be imployed are called *Angels* or *messengers*. Such were the priests in the time of the Law, as Malachie ^q intitleth them; such was Iohn Baptist; and such are Christs ordinarie ministers the *Angels of the Churches*. Of whom it remaineth to be spoken other where.

L 2

4. The

Exo. 3, 2, 8.

h Iudg. 6, 12

14, 16, &c.

i Rev. 8, 3, 4

k Colos. 1, 16

l Iude vers. 9

m Col. 2, 10

n Dan. 10, 13

o Rev. 12, 7.

Rev. 10, 11

p Heb. 1, 6.

q Mal. 2, 7

r Mat. 11, 10

s Rev. 1, 2.

& 2, 1, &c.

and often in that booke.

Chap. 15.

Dan. 7. 10.

2 Sam. 14. 20.

Ps. 103. 20.

Col. 1. 16.

Dan. 10. 13.

Ps. 8. 5.

Eccl. 7. 1.

with Heb. 1. 6.

Eccl. 2. 6. 7.

1 King. 22. 19. 20.

Zach. 1. 10. 11. &c

Chap. 4. sect. 3.

Col. 2. 10.

Eccl. 1. 8.

1 Tim. 5. 21.

Hebr. 1. 7.

4. The blessed spirits which are about the throne of God, where thousand thousands minister unto him, and ten thousand thousands stand before him: these heavenly creatures being often sent forth into this world on Gods message, are therefore most properly and usually called *Angels*. Of them do we treat in this place. These are ^u wise and ^x excell in strength, and in all ready and swift performance of the will of God; They are ^y Thrones, Dominions, principalities, and powers, they are the ^z chief princes above all the princes of the earth; and the title of ^a Gods is given unto them: God imparteth ^b to them his counsels, and useth their ministry in the government of the world.

7. These heavenly creatures, are parties in the communion of the Saints, as is ^c before touched; for they and we have all one head, ^d which is Christ, and are all ^e elect to be partakers of the glory of God for ever. But because they are ^f spirits, and have not flesh and blood as we, therefore the fellowship betweene them and us is spirituall, to be learned out of the

the

the scriptures, and discerned by faith, **Cha. 15**
 not by eye-sight. Again God hath in
 ages past, before the incarnation of
 Christ, more imployed them out-
 wardly in revealing his will unto
 men, then in these last dayes he do-
 eth; since he hath opened unto us the
 whole mystery of his counsell by ^{Heb. 1. 1.}
 his sonne. Yet as at the giving of the
 Law, when the Lord came from
 mount Sinai, and rose up from Seir
 unto his people; he came with ^{Deu. 33} ten
 thousands of the saints: so in the time
 of the Gospell, when his feet stood
 on the mount of Olives, the Lord our
 God came, and ^{Zech. 14. 4} all the Saints with
 him, to doe him worship ^{5.} and mi-
 nister unto him; to guard ^{4. Mar. 1. 13} his throne
 and church; and to be sent forth in
 ministry ^{1. Rev. 5. 11} for their sakes, which
 shall be heires of salvation. ^{Heb. 1. 11}

6. Sometimes the Angells appear-
 ed in visible formes of ^{Gen. 18. 1} men, and
 for a while so conversed with men, ^{8c. and 19}
 eating and drinking, and talking fa-
 miliarly of the matters whereabout
 they were sent; as in the history of
 Abraham and Lot is to bee scene. ^{1. 8c. Heb. 13. 2.}
 Sometimes they appeared in more
 glorious shapes, like ^{Isa. 6. 2. 6} winged crea-
 tures, ^{7. Dan. 8. 15}
 17. 9. 21
 22.

Cha. 15. tures, and so would treat with men about their affaires vocally: but their celestially majestic, then much daunted the sonnes of Adam. Sometimes they appeared, ^p but spake not: and againe sometime they spake, ^q when no mention is made of their appearing.

7. The causes also and effects of their appearing, were many and weightie.

For by them Abraham was told of the ^r birth of Isack; and the destruction of Sodom; Manaoah and his wife, of ^s the birth of Samson; Zecharie, of the ^t birth of Iohn Baptist; Mary, ^u of the conception, and the shepherds, ^v of the birth of our Lord Christ; the woman ^y of his resurrection; and the Apostles, ^z of his second comming at the last day.

By them Zecharie was ^a certified of the restauration of Ierusalem; Daniel ^b was informed of the state of the Church from his time to Christ; and Iohn, of the ^c estate thereof, from his dayes, to the worlds end. By them, Lot ^d was delivered from the burning of Sodom, Sadrach, Meshach, and Abednego, ^e from the fire furnace;

^p Gen. 18, 12.
^q Aa. 8, 26.

^r Gen. 18, 10.
^s Iudg. 13.

^t Luke. 1, 13

^u Luke 1, 30

31.

^v chap. 2, 10.

^y Mark, 16.

1, 5, 6.

^z Aa. 1, 10.

11.

^a Zec, 2, 3, 4

6 Dan. 7, 10,

16, &c. & 8

13, 15, 17.

&c. and 9,

21, &c. and

10, 5, 6, &c.

^b Rev. 1, 1.

& c. unto ch.

22, 6, 16.

^c Gen. 19.

^d Dan. 3, 28.

nace : Daniel, ^f from the Lyons Cha. 15.
 mouthes : and Peter, ^s out of Herods ^f chap. 6. 22
 prison. ^g Aa. 12. 7
 &c.

By them, Abrahams servant, was
 guided in his journey ; Philip, was ^b Gen. 24. 7.
 directed to goe ¹ and preach to the ⁴⁰ Aa. 8. 26.
 Eunuch ; Paul ^k to the Macedoni- ²⁹
 ans ; Iacob, was encouraged ¹ in his ^k cha. 16. 9
 going toward, and returning from ¹⁰
 Melopotamia ; Eliah, was ^m refre- ^l Gen. 28. 12
 shed with food in his flight from Je- [&] 32. 1. 2.
 zabel ; Ioseph ⁿ was counselled to ¹¹ 24.
 flee with Christ, from Herods perfe- ^m I king. 19
 ction ; and Paul ^o was comforted ^{5, 6. 7.}
 against perill of shipwrack. ⁿ Mat. 2. 13

Their ministry was used at ^p the ^p Gal. 3. 19.
 giving of the fiery law on mount Si- ^{Aa. 7. 53}
 nai ; their melody was heard at the
 birth of the Lamb, that reigneth ^q Luk. 3. 13,
 on mount Sion ; and they still sing ^{14.}
 loud ^r his praises about Gods throne ; ^r Rev. 5. 11
 and they shall be the harvest men to ^{12.}
 reape the earth, and to sever the bad ^f Mat. 13. 39
 from amongst the just, at the end of ^{40. & 24. 31}
 this world.

8. They are Gods powerfull in-
 struments, as for smiting ^t the wic- ^s Pf. 78. 49
 ked with sore diseases ; so for the ^{Aa. 12. 23}
 helpe and healing of our sicknesses,
 when it pleaseth God so to imploy
 them :

Cha. 15. them : as appeareth by that famous miracle, often wrought in the poole at Ierusalem, whole waters were at certaine times troubled by an Angel ; after which stirring, who so first stepped in, was made whole of whatsoever disease he had. In memory of which heavenly grace, the place was called " Bethesda, that is, the house of bountifullnesse or mercy.

* Ioh. 5. 2, 4.
&c.

9. And although now a daies they appeare not visibly, nor afford us such outward helpe : yet are these heavenly messengers, still secretly imployed for the safeguard and benefit of the Saints. For who so dwelleth in the secret of the most high, and lodgeth in the shadow of the Almighty ; over him (as the * Psalmist saith,) God giveth his Angels charge to keepe him in all his waies:

* Pla. 91. 11.

* Mat. 18. 10

* Exo. 26. 1

yea even unto y little children doth their care extend, and as the imbroydered * Cherubins environed the Tabernacle, so doe those heavenly souldiers compasse and guard Gods true tabernacle the Church. And whereas we are in danger two manner wise, 1 by our owne infirmitie, 2 and our enemies might and subtil-

ty :

ty: these ^a watchmen and guardians ^{Cha. 15.}
^b of our salvation, doe succour us in ^{a Dan. 3. 14}
both. For as the mother carrieth in ^{b Heb. 1. 14.}
her armes the child which cannot
well goe; so these doe ^c beare us up ^{c Psa. 91. 12}
in their hands, that we hurt not our
foot against a stone; and when we
are besieged by our foes, these ^d pitch ^{d Psa. 34. 7}
round about us, and deliver us; be-
ing as a bulwark betwixt the fiends,
even all our enemies, and us. So that
If God gave us to see with the eye, as
we are taught to beleeve by faith;
we might behold with Elishas ser-
vant ^e the mountaines to be full of ^{e 2 king. 6}
horses and charets of fire round a-
bout us: and would say with Jacob,
(This is Gods host. Neither doe they ^{f Gen. 32. 1}
^{2.} onely save us from perill; but as hea-
venly warriors that excell in
strength, they ^g fight against our e-
nemies, pursuing and ^h scattering ^{g dan. 10. 20}
them, as chaffe before the winde; like ^{h Psa. 35. 1}
as at Hezekiahs prayer, ⁱ an Angell ^{i Isa. 37. 21.}
came and killed ^{22, 36.} 185. thousand of his
foes. And as they attend upon us in
our life, so doe they also at our death;
being sent to fetch our flitting soules,
and carry them into ^k Abrahams bo-
some in the Paradise of God. ^{k Lu. 16. 22}

Cha. 15. 10. These things as those blessed

¹ Tob. 1. 6. & ¹ sonnes of God, doe at the
^{38.7} commandement of their heavenly fa-

^m Ps. 103. 20 ther, ^m readily and cheerefully, for

^{Mat. 6. 10.} his elect: so also are they beholders

of our wayes and conversation, and

affected (after their spirituall man-

ner) with the things they see in us.

^m Rev. 5. 11 For they are, even the ⁿ thousand

^{12.} thousands of them, as about Gods

throne, so about the foure living

creatures and the 24 Elders, together

with them magnifying Christ the

killed Lambe, and prostrate on their

^o cha. 7. 11 faces doe worship God, ^o and give

^{12.} glory unto him for evermore. Into

the celestiall mysteries revealed by

^p 1 Pet. 1. 12 the Gospell, they have a ^p desire to

looke; because God hath by his

^q Eph. 3. 10 church ^q made knowne his manifold

wisedome unto them. Loving also

they are, glad and desirous of our

good; as appeareth by their glori-

fying of the Lambe that was killed

for us, not for them; and by the joy

which they have, when any one of

us converteth from our sinnes; as

^r Luk. 15. 7. Christ ^r hath shewed. Witnesses they

^{10.} are with the Lord, of the charges

and contestations laid upon us, for

the

the observing of our duties; as by Cha. 15.
the Apostles words to Timothy, ^{1 Tim. 5. 22}
we be taught. Wherefore we ought
holily, righteously, and soberly to
carry our selves, in all our actions;
seeing wee are a spectacle to those
heavenly *Flames*; and are ^{come} ^{Ps 104. 4}
to the great assembly of innumerable ^{hcb. 12. 22}
of them: yea the Apostle seemeth to
require of ^x women modest and sub- ^{x 1 Cor. 12}
missive attire, in respect of them. ^{10.}

11. All this notwithstanding, we
must take heed, both of superstition,
and curiosity about them; for we are
forbidden of God the ^y religion or ^{y Col. 2. 18}
worship of Angels: which when
Iohn for the revelations shewed
him would have done, the Angel re-
fused, and said, ^z See thou doe it not. If ^{Rev. 22. 8}
therefore we have need of succour, let ^{9.}
us pray unto ^a our father, and he can ^{Mat. 26. 53}
send us legions of them; and if we
would give thanks for their helpe,
and offer a Sacrifice, themselves
^b have taught us to offer it to the ^{b Jud. 13. 16}
Lord, whose servants they are, even
^c fellow servants with us, though ^{c Rev. 22. 9}
much more excellent, able, and obe-
dient. He it is, that sendeth them
forth, for our sakes, which are heires
of

Cha. 16. of salvation, he also will change this
 our corruptible estate, and cloath us
 Lu. 20. 36 with immortality, and make us ^de-
 quall to those holy Angels, and give
 e Zech. 3. 7 us as a place ^eamong them: whose
 communion at that day we shal fully
 enjoy, together with them serving
 our God, and lauding his Majesty,
 in his owne blessed presence for ever.

*The Angell of the Lord pitcheth
 round about them that feare him, and
 delivereth them, Psa. 34. 7.*

CHAP. XVI.

*How the Saints on earth are called to a
 holy Communion among themselves.*

GOD who hath chosen and cal-
 led us in Christ from this
 world, and fellowship of all wicked
 ones therein, to be his, and to serve
 him: hath further required at our
 hands, that we which are called,
 should not live alone, or asunder by
 our selves, but joyne together, and so
 entertaine and nourish a loving and
 holy Communion one with another

in the unity of the faith and spirit, by **Cha. 16.**
 the bond of peace. For man is made
 a sociable creature: and when he
 was in his perfection, God saw and
 said, it was ^a not good for him to be
 alone, and therefore made him a help **Gen. 2. 18**
 meete for him: but after, when we
 were corrupted, there was much
 more need of fellowship one with
 an other for our mutuall helpe and
 comfort. And many are the benefits
 which we reape hereby; even as on
 the contrary, the evils, dangers, and
 discomforts, which arise for want
 hereof, are more then can be told.

2. When **G O D** had brought
 His people out of **Aegypt** to lead
 them into **Canaan**; whiles thither
 they were travelling, even in the
 wildernesse caused he a **Tent** to be
 made, for himselfe ^b to dwell among
 them, and in mids of their tents;
 which when it was perfected, he
 tooke possession of, ^c filled and san-
 ctified it with his glory; comman- **Exo. 25. 8.**
 ded also the people; ^d thither for to **Exo. 40. 34**
 bring their services and other sacri-
 fices; promised there ^e to meete **Lev. 1. 3**
 with them, to speake there unto **& 4. 4. &c.**
 them; whereupon that place was
 called **Exo. 29. 42**
 43.

Cha. 16. called the *Tent* (or Tabernacle) of

f yer. 42. 44

למנוח

718

g Num. 4. 4

and 10. 7

&c.

h 1st 5. 10

& 18. 1

i chro. 15. 1

j Deu. 12. 5

6.

meeting or congregation. And where-

as this Sanctuary was sitting and

moveable, not onely in the *wilder-*

nesse, but also in *the land of Cana-*

an: therefore God gave Israel a

charge by Moses, that they should

seeke *the place* which he should

choose out of all their tribes, to put

his Name there, and there to dwell;

that thither they should come, to sa-

crifice, and rejoyce before the Lord;

themselves, *their children*, and their

servants; there to keepe *their so-*

lemn feasts, and take heed they offer-

ed not in any other place. For he

had told them, whosoever, Israelite

or stranger sojourning among them,

that resorted not to this Tabernacle

with his *Oblations*, but sacrificed o-

ther where, either within or with-

out the host, that man should be re-

puted *as if he had shed blood*, or

offered unto devils; and was to be

cut off from among his people. This

tent, (together with the Temple,

which for like *holy use*, succeeded

the same, was a figure of the church

or congregation of Christians, a-

mongst whom God hath placed his

° tabernacle,

k ver. 12. 13

14.

l Deu. 16. 2

11. 15. 16.

m Lev. 17. 3

4. 7. 8. 9.

n 2 chr. 2. 4

tabernacle, to dwell as their God Chap. 16.
 with them, and they to be his people, Rev. 21. 3
 even his house and habitation; and eze. 37. 27
 should therefore gather themselves 28.
 together in his name, to keepe their Heb. 3. 6
 spirituall feasts, not withdrawing mat. 18. 20
 from, nor leaving the mutuall as-
 sembling or fellowship that they
 have among themselves; for who so
 repaireth not to the Church the true
 Ierusalem, of all the families of the
 earth, there to keepe the feast of
 Tabernacles, and worship the king
 the Lord of hosts; no raine (of
 Gods grace or blessing) shall come
 upon them. 1 Cor. 5. 4. 8
Nahum. 1.
15.
Heb. 10. 25

3. This gathering together of the
 Saints, is not a bare assembly or con-
 course onely, of people; but a neere
 uniting and knitting of themselves,
 in one holy communion, and fellow-
 ship. For as the foresaid Tent was
 made of many curtaines, but all of
 them so coupled one to another, with
 loopes and taches, that they were
 but one Tabernacle; and as the
 many costly hewed stones, where-
 with Solomon built the Temple,
 when they were laid together, made
 one House wherein God had his ha-
 bitation:

Zech. 14
16. 17

Ex. 28. 1. 6
1 kin. 5. 17
8. 6. 7. 12.
13.

Cha. 16. bitation: so the servants of Christ though they be many, yet are so built
 y Eph. 3. 21 y and coupled together by faith, that
 22. they grow unto an holy temple in the Lord, to be the habitation of God by the Spirit; and are builded as a
 2 Pls. 121. 3 city ² that is compact together in it selfe. Which neere conjunction is further set forth, by similitude of a body, wherein there be many members of severall shape and use, yet by the wisdom of God so united and set together, that there appeareth a goodly frame and proportion of the man; and every lim so fastened to other, and all the parts so serviceable, needfull and comfortable each to other, that they cannot without paine, losse and deformity be pulled asunder: even so the saints of God,
 a Rom. 12. 5 are (as the Apostle saith) ^a one body in Christ, and every one, one another's members; being by one ^b spirit
 b 1 cor. 12 all baptised into one body; which is
 13. called Christs ^c Church or Congregation, because we are gathered and
 c Eph. 1. 22 joyned together unto him our head,
 23. d by whom all the body being coupled and knit together by every
 d Eph. 4. 15 joynt, for the furniture thereof, (ac-
 16. cording

According to the effectuall power, Cha. 16.
(which is in the measure of every
part,) receiveth increase of the body
unto the edifying of it selfe in love.

4. The strength and vertue of
this union of the Saints, proceedeth
from the unity of their faith and spi-
rit. For faith is the ^c doore, by which ^a A. 14. 27.
we have entry and access both unto
^f God, and ^g into his church or as- ^f Rom. 5. 2
sembly, which thereupon is called ^g A. 2. 44
the ^h *multitude of the faithfull*, or be- ^h A. 4. 32
levers; even the household of faith. ⁱ Gal. 6. 10

And as by it we enter into this so-
ciety, so being entred, we there build
up ^k our selves in our most holy ^k Jud. v. 20
faith; by it we ^l live, by it we ^m stand, ^l Heb. 10. 38
by it we all are the ⁿ sonnes of God, ^m Rom. 11
the seede of Abraham; and conse- ^{so.}
quently heires by promise, of the ⁿ Gal. 3. 26
blessed inheritance, and so doe enter ^{7. 29.}
into ^o his rest. Which faith because ^o Heb. 4. 3
it is ^{*} *one*, as the Lord is one, and is ^{*} Eph. 4. 5
by his holy spirit communicated
with all the Saints; it is therefore
called the ^p *common faith*, from ^p Tit. 1. 4
which, the *communion* ^q of faith, that ^q Phile. ver.
is, of all Christian duties do flow;
and especially is seene in our conver-
sing together, for the better perfor-
mance

Cha. 16. mance of them. For as Christ prayed, that they which should beleeve in

1 Ioh. 17. 20
21, 22.

him, might *all be one*, as the Father and He were one, in, and with another; so the effect of that his prayer appeareth in the union and communion of the first beleevers which

1 Aq. 4. 3
and 2.

were *of one heart and of one soule*, and continued daily with one accord

1 Aq. 2. 42
44. 45. 46.

in their meetings and fellowships for duties both spirituall and humane. Of which happy day the Lord did

1 Ier. 32. 39

foretell by his prophets saying, *I will give them one heart and one way; that they may feare me for ever, for the wealth of them and of their children as-*

1 Eze. 37. 22

ter them; and I will make them one people, in the land, upon the mountaines of Israel; and one king shall be king to them all; and they shall be no more two peoples, nor divided any more henceforth into two kingdomes. This fellowship

1 Eph. 4. 3

ought all men to labour that they may come unto; and being come,

1 Phil. 1. 27

there to abide; and endeavouring to keepe the unity of the spirit in the bond of peace, and to continue in

one spirit and in one minde, fighting together through the faith of the Gospell.

5. The causes why God requieth Cha. 10.
 this gathering and knitting together of our selves, are these. First for the better service of his Majestie, which he most esteemeth when it is done of us with joynt consent and agreement, that we with *one minde* ^a and *one mouth*, praise God, even the Father of our Lord Iesus Christ, and (as the Prophet saith) serve him *with one shoulder*. And for this cause, ^b Zeph. 3. 9 at the first constitution of the church of Israel, he commanded that at their solemne feasts they should, all the males, ^c three times in the yeare appear before the Lord Iehovah, (besides their usuall meetings on the Sabbaths,) which feasts were called *holy* ^d *assemblies* or *convocations*, and had speciall ^e dayes for calling and assembling the people, wherein Gods word ^f was read and expounded unto them; his name magnified, with ^g songs and praises; the people answering, ^h Amen, bowing downe and worshipping; sacrifices were offered ⁱ for the whole congregation; ^j feasts were celebrated with reliefe of ^k the poore; and the people received a ^l blessing, in the name of the Lord.

^a Rom. 15. 6^b Zeph. 3. 9^c Exo. 23. 14
17.^d Lev. 23. 1
^e Num. 28. 218. 25, 26
^f & 29. 1, 2
12. 34.^g Neh. 8. 1. 2
8.^h 2 chr. 7
6. & 30. 1
ⁱ Neh. 8. 6^j 2 chr. 35. 8.

13. 13

^k Neh. 8. 10

deut. 16. 14

^l 1 chr. 30
27.

Cha. 16. Lord. Which open and solemnety
vnto, as it was pleasing to the Lord,

^m Pla. 51. 19
^m who there required the service
eze. 20, 40

^m 2 chr. 29
6, 7, 8.

^m cha. 31. 2

^m Pl. 22, 22
& 123. 4. &
25. 18.

^m Pl. 26, 7, 8

^m Pl. 16
18, 19.

^m Pla. 132. 13
14.

^m Deu. 33. 19

offerings; and all the holy things of
all his people: so the neglect and
omission hercof, was a forsaking of
him and ⁿ a procuring of his wrath.
Wherefore the Godly magistrates,
were carefull to establish and main-
taine that publique worship, ap-
pointing ^o the Priests and Levites
for the burnt offerings and peace of-
ferings to minister and to give
thanks, and to praise in the gates of
the tents of the Lord; and the faith-
full used to frequent that place and
those solemnities, that they might
praise God ^p in the mids of the con-
gregation, among much people, and
there declare with the voyce ^q of
thanksgiving, and set forth all his
wondrous workes; and pay ^r their
vowes unto him, in the presence of
all the folke, within the courts of his
house, which he had ^s chosen for his
rest for ever, loved there to dwell,
and delighted therein. They used also
to ^t call the people unto the moun-
taine, there to offer the sacrifices of
righteousnesse; to stirre up, and ex-
hort

hort one another, to bleſſe ^a God in ^{Cha. 16:}
the Aſſemblies, and ^a exalt him in ^a Pſa. 68. 26
the congregation of the people. The ^a Pſ. 107. 31,
like publique worſhip, the Lambe ^{32.}
ſolemnizeth unto his Father, whiles
he ſtandeth upon Mount Sion, with
his 144 thouſand, ^y where the voice of ^y Rev. 14. 1
the heavenly congregation is heard, ^{2. 3.}
like the ſound of many waters, and of
a great thunder, and like harpers
harping with their harps, and ſinging
a new ſong before the throne. And
there Chriſts praife ^z is of God, in the ^c Pſa. 22. 35
great aſſembly, his vowes he perfor-
meth before them that feare him, he
declareth ^a Gods juſtice and mercy, ^a Pſa. 40. 9, 10
his truth and his ſalvation. Whole
praife therefore is heard, in the ^b con-
gregation of ſaints, Iſrael joying in ^b Pſa. 149. 1
his maker, and the ſons of Sion rejoy-
cing in their king: ſaying • Halleluja,
ſalvation & glory and honor and po-
wer, unto the Lord our God; ^c halleluja
for the Lord God almighty reigneth. ^c Rev. 19. 1.

6. Another cauſe of the joyning
together of the Saints: is their edi-
fication, in the knowledge and feare
of God. For although they have his
word privately to meditate therein
day and night, which alſo he bleſſeth
unto them: yet in his church or af-

Cha. 16¹ semibly he more plentifully powreth
 out his blessings, as he promised by
 e Exo. 20. 24 Moses, *c In every place where I shall
 put the remembrance of my name, I will
 come unto thee and blesse thee. And as
 f 2 chr. 20. 9 his name was in his f house and tem-
 ple, so there he appoynted ministers
 to e rehearse or make mention of the
 g 1 chr. 16. 4 same, to h teach Jacob his Iudgements
 h Den. 33. 10 and Israel his Lawes. Which
 Law when he first gave unto them
 i chap. 4. 10 he said unto Moses, *i gather me the peo-
 ple together, and I will cause them to
 heare my words; and when after-
 wards it was solemnely repeated, e-
 very Sabbath yeare; by like comman-
 dement the people k were to be ga-
 l cha. 31. 12 thered together, men, women, child-
 ren and strangers; to heare and
 learne the same. Yea every Sabbath
 day, the people assembled in their
 l Isa. 15. 21. 1 synagogues, throughout all their
 cities, for the same purpose. And in
 these last dayes, it was foretold, how
 many people should provoke one
 another to goe up to the mountaine
 and house of God, where he would
 m Isa. 2. 2, 3 teach them his wayes, and they
 would walke in his paths; because
 the law was to goe forth of Sion, and
 the**

the word of the Lord from Ierusa- Cha. 16.
 lem. Wherefore Christ often visited
 the ⁿ temple and synagogues, (as did ⁿ Ioh. 18, 20
 also his ^o disciples,) to shew how ^{luk. 4. 15. 16}
 he regarded the assemblies of his peo- ^o Aq. 3. 1. &
 ple, in which he uttered so many ^{13. 5. 14. 44}
 gracious words and wrought so ma-
 ny great miracles. And after that he
 had gathered a new people to him-
 selfe, they also usually met together, ^p Aq. 20. 7
 for the food of Gods word, & other ^{1 cor. 11. 17}
 holy things, in the churches or assem- ^{18 &c. and}
 blies; where Christ had given gifts ^{11. 4. 5. 12,}
 unto men, in the persons of his offi- ^{19, 26}
 cers, ⁹ for the gathering together of ⁹ Eph. 4. 8
 the Saints, and edification of his bo- ^{11. 12,}
 dy. Then the ^r nations walked in the ^r Isa. 60 3.
 light of Ierusalem, and there the Lord
 gathered his sheepe into their folds,
 where they might grow and en-
 crease; and set up ^r shepheards over
 them, which should feede them, he
^r fed them in good pasture, and they
 lay in a good fold, he brought them
 to their rest, reduced that which was
 driven away, bound up that which
 was broken, and strengthened the
 weake, by the doctrines of his Gos-
 pell. There God is very terrible ^r in ^r Pf. 89. 7
 the mystery of the Saints, whiles by
 the

Cha. 16 the fire of his spirit, he causeth on
 earth, and in his heavenly temple,
 y ^{Rev. 8. 9} lightnings, and voyces, and thun-
 & ^{11. 19} drings, and earthquake, and much
 hail. For the words that his wise
 men there speake, given by him the
 one pastor, are like ² *goads* to excite
 and stirre up our dull nature, that be-
 ing ^a *pricked in our hearts* we may be
 drawne to repentance; like ^b *fire* to
 devour the adversaries; like ^c *a two*
^e *edged sword* to execute vengeance;
 like a ^d *hammer* to breake the stone;
 like ^e *mighty weapons of warre*, to cast
 downe bulwarkes, and whereby the
 wise ^f goeth up into the city of the
 mighty, and casteth downe the
 strength of the confidence thereof.
 Againe, there are uttered the words
 of ^g *life*, which ^h quicken the hearers,
 and bring them out of the graves of
 sinne; the words of ⁱ *reconciliation*,
 which make peace betweene God
 and the conscience, are as ^k *flagons*
 of wine, and comfortable apples, to
 refresh the sicke soule; even the
 words of ^l *salvation*, and of ^m *eternal*
 life. These Christ putteth in the
 mouths of his ministers; and by the
 oyle of his spirit, causeth the seven
 lamps

lamps ^{of} the golden candlestick ^{Cha. 16.}
 of his law, to give light continually ^{Exo. 25. 37}
 in his tabernacle. With these waters, ^{num. 8. 2, 3}
 he moysteneth the garden of his ^{Pf. 119. 105}
 Church; and the severall rootes and
 branches of the same; whereupon
 such as are planted in the Lords
 house, ^{doe flourish in his courts,} ^{Psa. 92. 13}
 and still bring forth fruit; their ^{14.}
 lease fadeth not, neither doth their
 fruit faile, ^{because their waters run} ^{P Ezc. 47]}
 out of the sanctuary. ^{I.}

7. A third reason of the Saints gathering together, is that they might the better resist the common adversaries. For there is war continually, betweene the serpents seede and the Church; and they band themselves together, to beset the tents of the Saints, and the beloved city. Against that kingdome of darknesse, God gathereth and setteth a contrary kingdome, a band of Christian soldiers, or heavenly warriours, the host of the Lord, who standing and fighting together under the banner of his gospel, by the conduct of his Spirit, and Christ their captaine; are an helpe, strength and comfort one to another. These come willingly,

Ch. 16

y Heb. 13. 17

z tim. 2. 3. 4

c 2 kin. 2. 12

and 13. 14.

a Eph. 6. 11.

12, 13, &c.

at the time of assembling Christs army in holy beauty ; among them are y guides and leaders, the overseers of the Churches, as the z charets and horsemen of Israel ; they are all furnished with a the armour of God, having his word for a sword, his faith for a shield, his salvation for a helmet upon their heads. These weapons of their warfare, are mighty through God ; and here are more shields and targets, b then hung on Davids tower ; the trumpets of the Lord doe c sound an alarme against the enemies, and in their conflicts the people of God doe d helpe one another as neede requireth, whereby they are emboldened and comforted among themselves, are terrible to their foes as an e army with banners, and having fought together the good fight of faith, doe get the victory over f the Dragon and his Angels, by the blood of the Lambe, through many afflictions, and so at last, doe triumph in glory.

b Song. 4. 4

c 2 chro. 13

12, num. 10

10.

d 2 Sam. 10

11, Josh. 1.

14.

e Song 6. 9

f Rev. 12. 7

11.

8 A fourth cause and benefit of this society, is the mutuall aide, strengthening, and consolation one of another in all other Christian duties

ties both publique and private. For
 as the severall members of a mans
 body are serviceable to the whole,
 and each to other; so are the Saints
 among themselves, having every
 one their s measure of faith, their di-
 versitie of gifts and graces from
 GoD, that what is wanting in
 one, may be supplied by an other.
 And as the ^aeye cannot say to the
 hand, nor the Head to the Feet, ^b 1 Cor. 12
 I have no neede of you; so cannot
 the least member in the Church of
 Christ, be refused as unnecessary, but
 may be beneficiall to the greatest.
 For ⁱas Iron sharpeneth Iron; so
 doth man sharpen the face of his
 friend. ^k And hence do arise the mu-
 tuall exhorting ^land building up
 one of an other in the faith, ^mlabou-
 ring together unto the truth; ⁿad-
 monishing the unruly, comforting
 the feeble minded, bearing with the
 weake, ^o considering one another ^p
 provoke unto love and good works;
 Prebuing for sinne and trespasse,
 confessing of faults ^q one to another,
 and praying one for an other, bea-
 ring ^rone anothers burthens; re-
 joycing ^swith them that rejoyce,

Rom. 12.3

1 Cor. 12

Prov. 27.17

1 Thes. 5

1 Pet. 3.13

1 John. 8

1 Thes. 5

Heb. 10.24

Luk. 12.31

Lev. 19.17

1 Jam. 5.16

Gal. 6.2

from. 12.15

Job. 30.25

Cha. 16

r phil. 4. 14

w rom. 12. 13

x Mat. 25. 36

40 psa. 35

13. 14. 2cor.

1. 11.

and weeping with them that are in trouble; communicating to the afflictions, and distributing ^u to the necessities one of another; ^x visiting them in sicknesse, mourning and labouring together in prayer for them; with many other offices of like nature, for the refreshing of soule and body; all which are found and felt in this holy communion and body, wherein if one ^y member suffer, all suffer with it; and if one be had in honour, all rejoyce with it; so neere a conjunction doth Gods spirit worke in the hearts of the faithfull, which maketh them to looke, ^z not every man on his owne things, but every man also on the things of others.

y 1 Cor. 12

36.

z phil. 2. 4

a Deu. 33. 3

b psal. 87. 2

c psal. 26. 8

d psal. 37. 4

9. For these and the like reasons, hath the communion and society of the Church beene alwaies praised, sought for, loved and esteemed. For ^s God though he ^a love his people, and hath all his saints in his hand; yet ^b loveth the gates of Sion above all the habitations of Jacob: so his people likewise have ^c loved the habitation of his house, and desired this ^d one thing of the Lord, that they might

might dwell in the same all dayes of *Cha. 16*
 their life, to behold the lords beauty
 and to enquire in his temple; esteeming
^e a day in his courts better *psal. 84. 10*
 then a thousand other where; lamenting
 their lot when they were exiled, therefrom; and ^f powring *psal. 42. 4*
 out their very heart, when they remembered
 how they had gone with the multitude into
 Gods house, with voyce of song, praise, and
 solemnity; for which now their ^g soules longed, *psal. 84. 2*
 and even fainted in them. Yea the
 very ^h waies of Sion, lamented *Lam. 1. 4*
 when no man came to the solempne
 feasts: and Israel mourned, when the
 Lord had destroyed his ⁱ congregation, *Lam. 2. 6, 7*
 caused the feasts and Sabbaths to be
 forgotten in Sion, and forsaken his altar,
 their heart was heavy, and their eyes dim,
^k because the mountaine of Sion was
 desolate. And so comfortable was the
 fellowship of Gods children, unto the
 Apostles themselves (though they were the
^l pillars and foundations of the *Gal. 2. 9*
 church, and needeth this helpe lesse *rev. 21. 14*
 then others) that they often longed
 to ^m see the brethren, for their comfort,
 through their mutuall faith; and *Rom. 1. 11*
12. 1 thes. 2. 17.

Cha. 16. earnestly intreated the help of their
⁂ Rom. 15. n prayers, even as they againe ° pray-
30. eph. 6, 19 ed for them, had great P joy and con-
Hebr. 13, 18 solation in their love, and holy wal-
19. king in the trueth; yea esteemed them
⁂ 1 Thes. 1, 2. the crowne of their rejoyeing, their
3 glory and their joy. Even Christ
⁂ Phil. 1. 7. himself in the heaviness of his heart,
3. Iohn. 4. sought comfort by the prayers of
⁂ 1 Thes. 2 his disciples; to teach us how to
19, 20. esteeme the fellowship of the faith-
⁂ Matth. 26. full.
38. 40, 43.
Luk 22, 46

10. Of all these, and many more
 blessings; are those deprived, that re-
 fuse or neglect to unite themselves
 with Christ in his Church; or doe
 withdraw and separate themselves
 therefrom, to live alone, as in the de-
 sert; or to frequent the company of
 the wicked. They want the benefit
 and comfort of Gods graces in his
 children, they want the help, streng-
 thening, and encouragement in time
 of trouble; and the labour of such foo-
 lish ones doth weary them, ⁂ because
 they know not to go into the Citie,
 they are exposed to many perils, like
 wandring sheepe upon the moun-
 tains, ready to be ⁂ devoured of the
 wilde beasts; and made a prey unto
 Satan,

⁂ Eccl. 10, 15

⁂ Ezecc. 34, 5

Satan. If they erre, there is none to
 reduce them into the right way; if
 they be wounded or broken, there is
 none to binde them up; if they be in
 misery and want, there is none to
 give them so much as ^u husks to eate: ^uLuk. 15. 16
 if they fall; woe unto them, ^xfor there ^xEcc. 4. 10.
 is not a second to lift them up. What
 remaineth then, but seeing *Wisedome*
 hath ^y built her house, furnished her ^yProv. 9. 1. 3
 table, and invited the poor and sim- ^{4.} Luke 14.
 ple unto her feast: that all repaire ^{16. & c.}
 thither without excuse or delay,
 there to eate ^z that which is good, ^z Isa. 55. 2
 and let their soule delight in fatnesse:
 remembring how it is written: ^a the ^a Act. 2. 47
Lord added to the church from day to
day, such as should be saved. And if any
 know not the place, of their repast,
 or fold of Christ, let them beseech him
 whom their soule loveth, ^b to shew ^b Song 1. 6.
 them where he feedeth, and maketh
 (his flock) to lie down at noone: least
 they turne aside to the flocks of his
 companions, or remaine still in dis-
 persion; For behold how good and
 how pleasant it is, brethren to dwell
 even together? ^c for there the Lord ^c Psal. 133.
 hath commanded the blessing, life ^{1. 3.}
 everlasting.

Cha^r. 17.

Send thy light and thy trueth (O God;) let them lead me, let them bring me to thy holy mountaine, and to thy tabernacles. Psal. 43. 3.

CHAPTER XVII.

How the Saints gather into Communion, and grow up unto a body or church.

THE calling of the Saints into communion, we have seene to consist of two branches. First a separation from the wicked of the world, second, and a collection or gathering together of themselves in faith and love of Christ. Which two things were also implied in the first calling of our father Abraham, when he was willed; first, to get ^a him out from his countrey, kindred, and fathers house, (which were ^b idolaters:) (secondly, and to come to the place which God would shew him, (where he and his posterity, ^c might serve and obey the Lord. It remaineth yet further to be spoken, of the Covenant and communion, that the Saints enter into and keep among themselves.

2. This

^a Gen. 12. 1

^b Ios. 24. 1.

^c Pl. 105. 44

45 deut. 4. 4

5.

2. This congregation of Saints, when it is at the greatest, is but a little flock and small remnant; being compared with the multitudes of the world: but the beginnings hereof, are marvellously weake, small and contemptible; like the graine of mustard-seede which ^dis the least of all seeds; and as Israel, which ^ewere the fewest of all peoples. For God taking them one ^fof a citie and two of a tribe, and these the ^gfoolish, weake, and vile of the world, the ^hpoor, the maimed, the halt and the blinde, whose dwelling is by the high wayes and hedges, he brings them neither ^kby any army, nor strength, but by his owne spirit, into his house and kingdome, where though there be but ^ltwo or three gathered together in his name, he is in the mids of them. These being once borne of God, begotten by the immortall seede of his word, unto the faith of the Gospell; know also that there is a Ierusalem from above, ^mwhich is the mother of us all; that of Sion it shall be said, ⁿMan and man, (that is many men) are borne in her, and the Lord will count when he

^dMat. 13. 32

^eDeu 7. 7.

^fIer. 3. 14.

^g1 Cor. 1. 26

^h27. 28.

ⁱLuke. 14.

^j21.

^kverse. 23.

^lZech. 4. 6

^mMat. 18. 20

ⁿGal. 4. 26

^oPsa. 87. 5.

Cha. 17. writeth the people, ° *He was borne*
 overfc. 6. *there*; therefore they seeke to enter
 into this estate and happy communi-
 on; they aske the way to Sion with
 p Jer. 50. 5. *their faces thitherward, saying, Come*
and joyne to the Lord in a perpetuall co-
venant that shall not be forgotten.

3. This covenant, which they
 make together, standeth upon two
 pillars; first to keep their faith in God
 by Iesus Christ: 2. and to observe his
 lawes in love. In both these are they
 to build up and to help forward one
 another, saying, q *all peoples will walk*
 Mic. 4. 5. *every one in the name of his God, and*
We will walk in the name of Iehovah our
God for ever and ever. Hereupon fol-
 low their assembling^r or gathering
 together for the instruction one of an-
 other; their mutuall exhortations to
 f *continew in the faith grounded and*
 Colof. 1. 23. *stablished, and to stand fast therein;*
 1 Cor. 16. *their prayers one with and for ano-*
 13. *ther, that Christ may dwell in their*
 Eph. 3. 14 *hearts by faith; their rebuking such*
 17. *as teach unwholsome doctrine, that*
 so they may be x *haile or sound in the*
 Tit. 1. 13 *faith; of which if any make ship-*
wrack, they are to be thrust out of
the communion of the Saints, and
y delivered

y delivered unto Satan. And for their
 conversation, they ^z set up the Lord
 in that day to be their God, and to
 walk in his wayes, and to keep his
 ordinances, and his commandements
 and his lawes, and to hearken unto
 his voice: and they promise to ^a walk
 in the pathes of God as he shall teach
 them; from whence arise (both pub-
 lickly and privately) their mutuall
 love and care each of other, ^b provo-
 king unto love and good works, and
 walking ^c worthy of their calling
 whereunto they are called: their ^d ad-
 monitions and reproofes one of ano-
 ther when they sinne, seeking to ^e re-
 store them with the spirit of meek-
 nesse; but withdrawing ^f from the
 disobedient, and putting away such
 as are wicked ^g from among them.

4. Vnto this covenant, are all that
 make profession of faith and obedi-
 ence, to be admitted, without respect
 of persons; for in Christ Iesus there
 is ^h no difference of Jew or Gentile,
 of rich or poore, of bond or free; of
 male or female, for all are one, and
 alike redeemed by his blood, where-
 by he hath confirmed the covenant
 for the many; and he hath powred
 out

Cha. 17

yi Tim. 1, 19

20. Tit. 3, 10

Deut. 27

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Cha. 17. out his spirit upon all flesh, ^k upon
 & **Joel 2, 28** sonnes and daughters, upon old and
 29. yong, upon servants and maids. And
 together with themselves, their in-
 fants also are received, by vertue of
 Gods promise unto^l Abraham, which
 promise by Christ is ^m confirmed un-
 to us, with all the benefits and privi-
 leges of the same. Which infants,
 though they want discretion to per-
 ceive the favour of God for the pre-
 sent; yet want they not sanctificati-
 on, but ⁿ are holy, if but one parent
 beleewe in Christ, and this through
 the mighty work of Gods spirit, who
 sanctifieth^o his from the wombe; and
 by this grace doth comfort the pa-
 rents, in that he is both God of them
 and of their seede; and after, the chil-
 dren also have their faith confirmed,
 by knowing that^p they were cast up-
 on him from the womb; and he was
 their God, from their mothers belly.

5. And as the number of beleevers
 groweth, so ought they to gather to-
 gether, and we accept, into our fel-
 lowship, all that ^q gladly receive the
 word; even such as be ^r weake in
 faith must we receive, ^s bearing their
 infirmities after Christs example,
 who

Gen. 17, 7.

Luk. 1, 54.

55, 72, 73.

74. act. 2, 39

2 Cor. 1, 20.

1 Cor. 7, 14.

Jer. 1, 5.

Psa. 22, 10.

Act. 2, 41.

Rom. 14, 1.

Jcha. 15, 1, 3.

who would not break the bruised reede, nor quench the smoking weke, but nourish it rather by the oile and breath of his spirit, that it might burne bright. And if notorious infamous sinners, repent and beleeeve the Gospell, they may not be repelled, for Christ came to call, and save such; neither are they to be refused as impure, whom he hath washed and clesed by his blood, and received to the glory of his Father. Which grace of his David did fore-shadow, unto whom there gathered y all men that were in troble, and al men that were in debt, and all those that were vexed in minde, and he was their Prince. Also when God converteth the childe and not the father, the servant and not the master, the wife and not the husband, the subject and not the magistrate, such as he calleth must come to his church, we also must admit, knowing that Christ hath said, he came to set variance betwixt parents and children, so that a mans enemies should be they of his owne houshold. Yet is not their entrance into the faith and church of God, any discharge of the from their duty and obedience

Mat. 12, 20

Luke 5, 32
& 15, 1, &c.
1 Tim. 1, 15
1 Cor. 6, 10
11.

1 Sam. 22, 2.

Mat. 10, 34
35.

Cha. 17. obedience toward their former governours; but let every man (as saith the Apostle)^a abide in the same vocation wherein he was called. The beleeving wife may not ^b forsake her unbeleeving husband; nor the servant ^c his maister; and every soule must ^d be subject to the higher powers, even to ^e every humane creature for the Lords sake. As Christs kingdome is ^f not of this world, so neither doth it destroy or abolish the policies of the same, but maintaine them rather, whiles it teacheth all men to doe their duetie, and subject themselves, even for ^g conscience sake.

6. Againe, as no earthly power can compell a man unto this estate of grace, (for no man commeth unto Christ, ^h except the Father draw him; faith is the ⁱ gift of God, not of men, and he ^k addeth to his Church such as he will save :) so neither can any creature hinder this good work; but when Christ draweth us, ^l we will runne after him; and when he effectually calleth us, we ^m will leave father and friends, and all to follow him. And as our gathering together is in ⁿ his name, so must we defend it

^a 1 Cor. 7, 20
21.

^b verse 13.

^c 1 Tim. 6, 1,
2.

^d Rom. 13, 1

^e 1 Pet. 2, 13

^f Joh. 18, 36

^g Rom. 13, 5
Eccl. 10, 20

^h Joh. 6, 44

ⁱ Ephes. 2, 2

^k Act. 2, 47

^l Song. 1, 3,

^m Mat. 4, 20

22.

ⁿ Mat. 18, 20

it by his authority, answering as did Cha. 17.
the Apostles to them that blame us,

We ought rather to obey God then men. • Act. 5, 29

7. But forasmuch as the Saints are
dispersed over all the face of the
earth, in severall cities and countries;
God requireth not that they should
all goe to one place; for that could
not stand with civill policie, neither
were possible for them to performe.
Therefore, albeit whiles the seat of
his church was in the little land of
Iewrie, he commanded all the men
to appeare together before him at Je-
rusalem, P thrice every yeere: yet Deu. 16, 16
when all nations were admitted into
his covenant, adopted to be Abra-
hams seed, and the Israel of God; he
gathered them together by his Apo-
stles, in severall cities where they
dwelt, and so established many con-
gregations in one countrey, as the
seven churches in the lesser Asia, the Rev. 1, 4
churches of Galatia, of Syria and 1 Cor. 16, 1
Cilicia, and sundry other mentioned Act. 15, 41
in scripture, do witnesse; even in Ju-
dea were moe Churches planted, as
the Apostle Paul noteth. Gal. 1, 21

8. And God which called the
people

Cha. 17-people unto his faith; furnished them also with divers gifts of his spirit; ¹ *1 Cor. 12, 8* wisdom, and knowledge, and ² *9, 10, &c.* prophesie, and tongues, and many other graces wherewith he adorned the spouse and bride of his beloved sonne; that by them they might serve him, and helpe, comfort, and edifie one another in their most holy faith. He appointed also that some which for their gifts and conversation were found fit, should have the care and oversight of that congregation ³ *Heb. 13, 17* where they were set, ⁴ *to* watch for their soules, and to feed and rule them with the word of God. These for their gravitie are called ⁵ *Elders*; for ⁶ *1 Tim. 5, 17* the charge committed to them, ⁷ *Phil. 1, 1.* ⁸ *2 Cor. 12, 28* *Bishops* or *Overseers*; for the message ⁹ *Rev. 1, 20.* whereon they are sent, the ¹⁰ *Angels* of the churches; and for the effect of their administration, they are named ¹¹ *Hobad. v.* ¹² *Saviours*, by the doctrine of the ¹³ *1 Tim. 4, 16* Gospell ¹⁴ *1 Pet. 5, 3* saving those that heare them. Yet are not these ¹⁵ *Lords* over Gods heritage, but the administers of his graces and blessings among them, ¹⁶ *2 Cor. 1, 24* and ensamples to the flock; not ¹⁷ *having* dominion over their faith, but helpers of their joy.

9. By the ^f seed of the Word in Cha. 17.
 the mouthes of these ^g ministers and ^f 1 Pet. 1. 23.
 the other ^h members of the Church, ^g Eph 4. 11
 are children begotten and multiplied ^h 1 Cor. 14. 3
 daily, that Ierusalem enlargeth ⁱ the ^h 5. 24, 31.
 place of her tents, and they spread ⁱ the ^h Isa. 54. 2
 out the curtaines of her habitati-
 ons. For she increaseth on the right
 hand and on the left, untill this host
 of our David become great; ^k like the ^h 1 Chron. 12
 host of God; and his ^l seed, as the ar-
 my of heaven that cannot be num-
 bred. By the same word, as by ^m milk
 and wine, are the people nourished
 up unto life eternall; and their Cove-
 nant with God and one with ano-
 ther, are the two staves, ⁿ *Beutie* and ⁿ Zach. 11. 7
Bands, which Christ the good shep-
 heard hath taken to feed and rule his
 flock. His covenant with them, ^o is ^o verse 10.
Beantie or *Pleasance*, for by ^p it he ^p Psa. 35. 14
 giveth them knowledge, which ^q is ^q Prov. 2. 10
 pleasant to their soule, as is also ^r him-
 selfe and his ^s waies. By this covenant ^r Song. 1. 16
 he confirmeth his ^t spirit upon them, ^r Pro. 3. 17
 and his words in the mouth of them, ^r Isa. 59. 21
 and their seed, which words are
^u pleasant, and as the hony comb, ^u Pro. 16. 24
 sweetnesse to the soule, and health to
 the bones; which causeth them to de-
 fire

Cha. 17. desire that they may dwell ^a in his
^a psa. 27. 4 house all their daies, to behold his
² psa. 90. 17 beauty, and alwaies they say; *Let the
 beauty of the Lord our God be upon us.*
 His other staffe, *Bands*, conserveth
² 2a. 11. 14 the ² brotherhood of his people,
^a 1 Pet. 3. 8 whereby they are linked together in
 love, labouring to be ^a all of one
 minde, one suffering with an other,
^b Eze. 37 loving as brethren, living and
^{17. 19} growing together as ^b one tree or
^c 1 Pet. 2. 17 staffe in his hand. This *brotherhood*
 the Saints are all exhorted to love,
^d Eph. 4. 3 and endeavour ^d to keepe the unity
 of the spirit in the bond of peace, be-
^e Col. 3. 12 ing cloathed with the ^e bowels of
^{13.} mercies, kindnesse, humblenesse of
 minde, meekenesse, long suffering, for-
 bearing and forgiving one another,
 even as Christ forgave them; and a-
^f ver. 14 bove all these things, having ^f *Love*,
 which is *the bond of perfectnesse*.

10. Sometimes God bringeth un-
 to his faith and church, the gover-
 nours and great men of the earth;
 whose authority and scepters are a
 great helpe to the conservation of
 true religion, and outward peace
 of his people, by their defence of the
 just, and punishment of evill doers.

These

These notwithstanding their high ^{Ch. 1. 17.}
 places, yet are to have no ^{Pfal. 138.} 8 haughty
 hearts, nor lofty eyes, but behave
 themselves, and compose their soules,
 like weaned children; learning dai-
 ly from ^{Deu. 17. 18} the ministry and booke of
 God, to feare the Lord, and to keepe ^{19.}
 all the words of his Law, that their
 hearts be not lifted up above their ^{Deu. 17. 20}
 brethren; They are with them to
 begin and end the publique wor-
 ship of God; they may not take of ^{Eze 46. 10}
 the ¹ peoples inheritance, nor thrust ^{1 vers. 18}
 them out of their possession; they are
 to containe as well themselves as
 their subjects in the obedience of
 Christ, to be foster-fathers ^m and ^m ^{Isa. 49. 23}
 nurles of the Church, unto which
 they have brought their ^a glory and ⁿ ^{Rev. 21}
 their honour; expecting a better and ^{24.}
 an eternall glory with all Saints in
 the kingdom of God. For there is a
 covenant betweene them and their
 subjects, ^o that they will bee the ^o ^{2 chro. 23}
 Lords people, yea themselves are the ^{16.}
 foremost ^p to make it, and to order ^p ^{2 chro. 29}
 all things in their kingdomes accor-
 ding to Gods word. As that good
 king Iosiah ^q in the assembly of all
 his people, both great and small, first
 covenan-

10. & so for-
ward in the
chapter.

q 2 chro. 34.
29-33.

Cha. 17. covenanted himselfe to walke after the Lord, and to keepe his commandments and his testimonies and his statutes, with all his heart and with all his soule, that he would accomplish the words of the covenant written in Gods booke: and then caused all that were found in Ierusalem and Benjamin, to stand to the same.

11. But because in times of worldly peace, many will presse to enter into the church, for company, favour or fashions sake; which otherwise would never regard the same, being profane, idolatrous or irreligious, the children of this world: therefore care must bee had that no such uncleane wicked persons be accepted, For though the gates be open, ^r that the righteous nation which keepeth the faith, may enter in, yet seeing it is said, that the way shall be called ^s holy, and the polluted shall not passe by it; that Ierusalem shall be holy, ^c and no strangers shall goe through her, nor a ^u Canaanite be any more in the house of the Lord of hosts: there must be seene in them, the seed and foundation of religion, before they be

^e Isa. 26.2

^s chap. 35.8

^e Joel 3.17

^e Zec. 14.21

be received ; namely ^a repentance Cha. 17.
 from dead workes, and faith towards ^a Heb. 6. 1
 God. For this was ^y the voyce of the y Mat. 3. 2, 3
 cryer, that proclaimed the kingdome
 of heaven ; which they that obeyed,
^a were baptized unto remission of i vers. 6
 finnes ; the residue were rejected, as
 a ^a viperous generation, the same a vers. 7
 thing also Christ made the beginning
 and ground-worke of his kingdome,
 saying, ^b Repent, and beleeve the Gos- b Mar. 1. 15
 pell. Vntill therefore, such willingly
^c receive and confesse the truth, re- c Act. 2. 41
 nouncing their former evill waies ; rom. 10. 9
 promising submission, meekenesse,
 and obedience in the faith of the gos-
 pell : untill the wolfe have learned
^d to dwell in peace with the Lambe, d Isa. 11. 6
 the leopard to lye with the kid, the 7. 8
 beare to feede with the cow, and the
 Lyon to eate straw like the bullock :
 we may not admit them into com-
 munion with us, (for ^e what part e 2 Cor. 6. 15
 hath the beleever with the unbelie-
 ver ?) but refuse their proffered and
 pretended service, as the fathers of
 Israel answered the like intruders,
^f It is not for you and for us (joyntly) f Ezra. 4. 2, 3
 to build an house unto our God, but we
 our selves together will build it, unto
 the

Cha. 17. *the Lord God of Israel.* And as there
 g 1 Chr. 9. 24 were ^sporters in the foure winds or
 quarters of Gods ancient house; e-
 ven porters set, that ^b none that was
 h 2 chro. 23 uncleane in any thing, should enter
 19. in; and diligent watch and ⁱ ward
 i Neh. 7. 3 was kept at the gates of Ierusalem,
 for feare of enemies: so in this new
 and Christian Ierusalem, though the
 gates thereof be ^k never shut, yet is
 k Rev. 21. 25 there such watch to be kept, that ^l no
 l cha. 21. 27 uncleane thing may enter into it,
 neither whatsoever worketh abomi-
 nation or lyes, but they which are
 written in the Lambs booke of life.

12. The Saints being thus gather-
 ed, as a people ^m that shall dwell by
 m Rom. 23. 9 themselves, and not be reckoned a-
 mong the nations (for that they
 n Ioh. 15. 19 are ⁿ chosen out of the world, and
 o Lev. 20. 24 separated from the same;) and be-
 ing builded as a city ^p compact to-
 p Psa. 132. 3 gether in it selfe, and growing up in
 Christ the chiefe corner stone unto
 an holy Temple in the Lord, are
 q Eph. 2. 21 made the ^q habitation of God by the
 22. Spirit, and doe dwell ^r alone in salu-
 r Deu. 33. 28 tie, in a land of wheat and wine, also
 their heavens doe drop the dew.
 For the graces of God by his word
 and

and spirit, are as a river of water of life cleare as christall, proceeding out of the throne of God and of the lambe, whose streames make glad this city of God, and moysten the trees planted in this garden. Yea God himselfe dwelleth here, and is in the midst of it, therefore it shall not be moved. As the good husbandman, he purgeth every fruitfull branch in this vine, that it may bring forth more fruit; for this his vineyard is before himselfe, not let out to others; he keepeth it and watereth it every moment; lest any assaile it, he keepeth it night and day, from injury of enemies, y making the bars of the gates strong, and in it selfe he letteth peace. and this not in one, but in all the churches of the Saints, amidst whom he walketh, visiting and knowing their workes and all their waies. Which churches though they be many in number, yet are they one in unity. To them all, he hath given one faith and canon, to be kept for ever unto the worlds end; and to every of them a like power, and grace. And as he guided his ancient Israel the twelve tribes, by day in the pillar

Cha. 17.

psa. 46. 4.
rev. 22. 1.

Rev. 21. 3
psa. 46. 5

Ioh. 15. 2

Son 8. 12
Isa. 27. 3

psa. 147.
13. 14.

Icor 14. 33
Rez. 2. 1
2. &c.

Eph. 4. 5
jud. 1. 3. ga-
6. 16. 1 cor.
16. 1. mat.
28. 19. 20

Cha. 17. pillar of a cloud, ^c and by night in a
^{eEXO, 13, 21} pillar of fire, to give them light, that
 they might goe both by day and
 night: so hath he created (according
^{e Isa. 4, 5, 6} to his promise,) ^d upon every place of
 Mount Sion, the Church under the
 Gospel) and upon the assemblies ther-
 of, a cloud and smoake by day, and
 the shining of a flaming fire by night,
 that al Christian Churches have from
 him their direction and protection;
 whiles in the ministry of his Word
 and spirit, he speaks unto them as
 in ^e the cloudy pillar; and is their
^{e psal. 99, 7, f} shelter against the tempest, their
^{psa 25, 4.} shadow against the heat. For which
^{g psal. 68, 26} grace, & praise ye God in the Assem-
 blies; even the *Lord*, yee that are of
 the fountaine of Israel.

13. Thus every Church is like
^{h ps. 48, 2, 3} mount Sion, ^h fair in situation, the
 joy of the whole earth, the citie of
 the great king, in the pallaces where-
 of God is knowen for a refuge, which
ⁱ he will ⁱ stablish for ever, and where
ⁱ his people ^k wait for his mercie in the
 mids of his temple. And as the house
 of Iaakob walketh ^l in the light of the
 Lord, which shineth in the face of
^m Christ, in which light they be-
 lieve.

¹ Isa. 2, 5
^m 1 h. 12
ⁿ cha. 1, 2, 36

leeve, that they may be the children Cha. 17.
of the light : so also they, even all na-
tions and people which are saved,
walk in the ^o light of the Church,
which it hath from the Lord, who is
her light ^p everlasting, her ^q sunne and
shield, in whose light shee ^r seeth light.
This is the ^s citie of trueth, the mount
of holinesse, the ^t secret, and congre-
gation of the righteous; which look-
eth forth as the ^u morning, faire as the
Moone, pure as the Sun; terrible as an
armie with banners. It is the house of
the living God, ^x the gate of heaven,
the ^y pillar and ground of trueth; al the
^z limits thereof roundabout, are most
holy; the Lord hath stablished it, and
the ^a poore of his people will shrowd
themselves in it, the glory & honour
of the nations ^b shall be brought unto
it, & upon all the glory shal be a de-
fence; it shal be a ^d quiet habitation, a
tabernacle that cannot be removed, a
kingdom that ^e cannot be shaken, and
the nation or kingdome that wil not
serve it, ^f shal perish : but the people
that dwel threin, shal have their ini-
quitic forgiven, and from the day that
this citie is builded, the name there-
of is, ^h THE LORD IS THERE.

^o Isa. 60. 3
^{rev.} 21. 24
^p Isa. 60. 19
^{20.}
^q Psal. 84. 11
^r psal. 36. 9
^s Zech. 8. 3.
^t Psal. 111. 1
^u Song. 6. 9

^x Gen. 28. 17
^y 1 Tim. 3. 15
^z Eze. 43. 12

^a Isa. 14. 32
^b Rev. 21. 26
^c Isa. 4. 5.
^d cha. 33. 20

^e Heb. 12. 21
^f Isa. 60. 12.
^g chap. 33. 24

^h Eze. 48. 35

*The Lord blesse thee, O habitation of
justice, O holy mountaine. Ier. 31. 23.*

CHAPTER XVIII.

*Of the communion that the Saints in
all Churches have in things spirituall.*

NOW as the faithfull are thus compact, like living and precious stones, in one holy Temple, and members of one bodie; so have they fellowship together in all Christian offices spirituall and humane, and each with other do willingly communicate the manifold graces of God. Their spirituall communion may be considered in three things: First in all duties from themselves towards God; as be praises, thanksgivings, prayers, supplications &c. Which they powre out one with and for an other. Secondly in all graces given them of God, as are the words of his covenant, the comforts and seales of the same, opened and applied for the helping forward and assurance of their salvation. Thirdly in all duties among themselves, one towards

wards an other, as counsels, deliberations, exhortations, consolations, admonitions; rebukes, censures, and such like: all which for the honour of God and their mutuall good, they carefully together doe keepe and execute.

2. Their communion in the worship of God, is when at time and place appointed, they all come together, ^ato serve, confesse, and praise the Lord, and call upon his name. For which as Israel of old had their assemblies; where the ^bministers of God publicly and solemnly uttered his praises, discoursing of all his wonderfull workes, and giving unto him the glory of his name; made also ^ctheir requests unto God for their wants, unto all which, all the people ^dsaid Amen, and praised the Lord: so also in the Apostles dayes, Gods people had still their ^eplaces of prayer, for which holy exercise, the Christians ^fassembled, and in which they continued with one accord, both men and women. Where the ^hministers of Christ, gave themselves unto this business, that minding the publique

^aPs. 102. 21
^b1 Chro. 16. 7. 8. &c.
^cver. 35
^dver. 36
^eAa. 16. 13
^fAa 12. 12
^gchap. 1. 14
^hAa. 6. 6

N 2

state

Cha. 18

state of the Church they might for and with the same make requests and give thanks, in the cares and understanding of the people, which thereunto ⁱ answered Amen. These now are not the prayers or praises of him alone that speaketh, but of the whole assembly, which attend with their cares, assent with their hearts, and seal with their lips, that part of publique administration; confirming it also by signes ^k and gestures, becomming such an action. In these, (whether ordinary, or extraordinary with ^l fasting and humiliation of soule, upon speciall occasions) there is a ^m communion and harmony among the saints, that with one minde ⁿ and one mouth doe praise God, and their prayer ^o cometh up unto heaven to his holy habitation. And as the publique assemblies of the whole church; so the more private meetings in families, or of other friends for speciall causes, is both comfortable to themselves, and acceptable to the Lord: for he hath promised that where there is a ^p simphony or agreement, but of two of his together in earth, to desire any thing, it shall be given

ⁱ 1 Cor. 14.
15:16

^k Neh. 8.6
act. 20.36
& 21.5. rev
4.9, 10, 11
^l 1 Sam. 7.5
6. ezra. 8. 21
joel. 1. 14. act
13. 2, 3
^m Act. 2. 42
rev. 5. 8, 9
psal. 98. 5, 6
ⁿ Rom. 15. 6
^o 2 Chro. 30
25, 27

Mat: 18. 19

given them; so much he respecteth the fellowship and unanimity of his people, and their ⁹ gathering together in his name. 9 vers. 10

103. But when through distance of place, or other just occasion, they cannot, or doe not come together; as also in their private prayers, which they powre out before the Lord, either some few together, or each one a part, the faithfull have yet spirituall communion and benefit by praying one for another; while they remember and ¹ make mention of their brethren unto God, rejoycing and ² giving thanks for his blessings upon them, ³ desiring things that may benefit and comfort them, praying for deliverance from ⁴ bands or other afflictions, for strength and ⁵ stability in the truth, for ⁶ remission of sinnes, or for other graces, as the necessities of the saints doe require, for all whom we are ⁷ exhorted to pray, with all manner prayer and supplication in the spirit, and for ⁸ speciall persons, to make more earnest suite, to ⁹ strive or wrestle together with them, by prayers to God for them. This fellowship is comfortable,

12 Tim. 1. 3

13 Thess. 1. 2

14 Phil. 1. 3, 4

15 Rom. 1. 9

16

17 Phil. 2. 2

18 Col. 4. 12

19 1 Joh. 5. 16

20

21 Eph. 6. 18

22

23

24

25

26

27

28

Cha. 18. table, to all that know the use of prayer; and how much it prevaileth with God if it be fervent. Wherefore the Apostles did not onely performe this duty for others in their absence, but themselves so ^d earnestly desired it at the hands of all, and trusted for helpe by it. Also the Saints that were before them knew well, and nourished this communion, whiles they requested their brethren to pray unto God for them, especially the ^f prophets, whose petitions were exceeding beneficiall, not onely to the Church and members thereof, whom they sometime saved from death by this meanes; but also for strangers; so effectually with the Lord is the prayer of the Saints; and the odour thereof, as sweet incense before him: and a token it was of his heavy indignation, when he ^k forbad his prophets to pray for the people.

4. Concerning the word of God and our fellowship in the same, we have ^l before seene, how God bestowed it especially upon his owne people, as a testimony of his grace towards them, though also in a general favour

^d Heb. 13. 18
19. 2 Cor. 1
10. 11. phil.
23.

^a Dan. 9. 17
18.

^f 1 Sam. 7. 9
2. 12. 19

^g Ex. 32. 11
14. deu. 9. 20
amos 7. 2. 5
6.

^h Gen. 20. 17

ⁱ Psa. 141. 2
rev. 5. 8

^k Jer. 7. 16
2. 14. 11.

1 Cha. 7

favour hee communicateth it with **Cha. 18.**
 the whole world. Now the Saints ^{Mark. 16}
 whose peculiar right and inheritance it is, must be carefull to use it as ^{15.}
 a comon blessing, every one in him- ^{Deut. 33. 4}
 selfe, and all of them with and for one
 another, both privately, and pub-
 liquely. Privately to read and speake
 of the same, unto their families and
 neighbours, continually rehearsing
 or whetting the words of God up- ^{chap. 6, 7}
 on and unto their children, talking ¹¹⁰
 of them when they are in the house,
 and as they walke by the way, when
 they lie downe, and when they rise
 up; that so men may learne and know
 the Scriptures from their childhood,
 and by them be made wise unto ^{1 Tim. 3. 15}
 saluation, through the faith which
 is in Christ Iesus. And that all Chri-
 stians, may by this meanes be able to
 exhort and edifie one an other, in ^{1 Thes. 5}
 the knowledge and faith of God; ^{11.}
 may have their speech gracious al- ^{Col. 4. 6}
 waies, and powdered with salt; may
 discern truth from errour, whiles
 by searching the scripture, as did the
 men of Berea, they see whether the ^{Act. 17. 11}
 things taught them be so. And
 this was foretold to be a speciall part

Cha. 18. of Gods covenant with his people,
 * Isa. 59, 21 that this words which he hath put in
 their mouth shall not depart out of
 their mouth, nor out of the mouth of
 their seed, nor out of the mouth of
 their seeds seed, from henceforth even
 for ever.

5. But in the assemblies of the
 Saints the light of this grace shineth
 more clearly; for in them have the
 scriptures been read and preached of
 * Aa. 15. 21 old^u every sabbath day; there all men
 have not onely libertie, but are ex-
 * 1 Cor. 14, 1 horted to desire that they may * pro-
 39. phesie; that is, ^y speak unto the church
 y verse. 3, 4. to edifying, to exhortation, and to
 comfort: which is therefore to be co-
 t verse. 1. veted ^z rather then other spirituall
 gifts, because it tendeth both to the
 building up of the brethren, and con-
 * 1 Cor. 14 version of the unbelievers, ^a and glo-
 23-25. ry of God thereby. All therefore that
 b verse 40. have received this gift, may in ^b seem-
 lineesse and order use and manifest it,
 for the profit of the whole and every
 member; being carefull, that it be
 * Rom. 12, 6 done according to ^c the proportion
 of faith, and when any speak, that it
 be ^d as the words of God. And al-
 * 1 Pet. 4, 10 though a woman, in regard of her
 11. sex,

sex, may^e not speak or teach in the church: yet with other women, and in her private familie, she^f openeth her mouth in wisdom, and the doctrine of grace is in her tongue. So Marie^s the prophetesse, was guide to the women of Israel, in their songs of thanksgiving: so^h Priscilla at home, helped to expound the way of God more perfectly to learned Apollos; and was (together withⁱ other women) acknowledged of the Apostle Paul, to be one of his^k fellowhelpers in Christ Iesus. And the Lord both in those dayes, and before, had furnished sundry holy women with the gift of^l prophesie, as he promised also by^m his servant Joel: to teach, that his graces are given unto all, as he seeth good to bestow them; though there is a difference betweene the extraordinarie gift of prophesie, given but unto few; and the ordinarie prophesie or exposition of scripture, which is common with many.

6. Above all other, the Officers given^o of Christ, for the worke of the ministry, the Overseers of the Churches, are to studie and labour in the word and doctrine, to feed the

N. 5.

flocks

Cha. 12

1 Cor. 14. 36

35.

Pro. 31. 24

Exo. 15. 20

1 A. 18. 25

26.

Phil. 4. 3

Rom. 16. 3

Luke 2. 36

2 Cor. 21. 9.

Exo. 15. 20

Judg. 4. 4.

2 Kin. 22. 14.

Joel. 2. 18

29.

1 Tim. 5

17. 1 Pet. 5. 1, 2

Cha. 18. flocks that depend upon them, to
1 Sam. 12 shew them the good and right way,
23. to ^r builde up the bodie of Christ, to
1 Eph. 4, 11 ^f divide the word aright, to speak it
23.
2 Tim. 2, 15 ^f faithfully, to keep ^u nothing back,
1 Jer. 23, 12
1 A. 20, 27 either through negligence feare or
1 Alex. 10, 12 flatterie, but to shew them the whole
1 Jer. 26, 2 counsell of God, and teach them ^a all
1 Heb. 13, 17 the statutes, which the Lord hath
commanded, not ^v keeping back a
word. These ^a watch for their peoples
soules; as they that shall give ac-
counts; and necessity is laid upon
1 Jer. 34, 2 them, therefore ^a woe unto them, if
1 Cor. 9, 16 they preach not the Gospell. These
must have care both of strong and
1 Moh. 2, 15 weake, ^b of sheepe and lambs; to feed
16, 1 Cor. 3 with strong meate or with milke, as
1, 2, hebr. 5 their flock hath need, and is ^c capable.
12-14
1 Mar. 4, 33 Vpon these the charge lieth, to ^d dresse
1 Alex. 27, 20 the lamps of Gods law, from evening
23. to morning, that they may alway
burne in the Tabernacle of the con-
gregation; to give to the household,
1 Alex. 12, 4 their ^e portion of meat in season; and
to communicate this heavenly Man-
na with all the Israel of God, that
there may be an equalitie, as it is
1 Joh. 16, 13 written, *He that gathered much had
nothing over, and he that gathered little
had no lack.*

7. And together with the words of Gods eternall covenant, these also dispense the seales of the same; by which the communion of the Saints is more illustrated and confirmed. For by baptisme which is ^hone, we all are made ⁱone in Christ Iesus. And as our fathers were all ^bbaptised unto Moses, in the cloud and in the sea; so now under Christ, by one Spirit, we all are baptised into ^oone body, whether we be Iewes or Greeks, bond or free. Neither can any man forbid water ^mfrom those which have received the holy Ghost and faith; it is the ^acommune symbol and pledge of our salvation, and (like ^ocircumcision,) the ^pseal of our righteousness by faith, even the seal of Gods Covenant to us and ^qto our seed. The Supper also of our Lord, is to be distributed to all the Saints that can ^rexamine themselves, and discern his body therein by faith; and is an other seal, as of our union with Christ, whose flesh we eat, and drink his blood; so of our uniting together in his faith. For we (saith ^tthe Apostle) that are many, are one bread and one body, because we all are partakers of one bread. Therefore

gmat. 28. 19
1 Cor. 11, 29
24.

1 Eph. 4. 5.
1 Gal. 3, 27
28.

1 Cor. 10, 8

1 chap. 12, 13

1 Act. 10, 47
8, 36, 37.
12.

1 Matt. 28.
19, mat. 16,
16.

1 Col. 2, 11
12.

1 Rom. 4, 11

1 Gen. 17, 10
12, 13, 14.
Gal. 3, 14.

1 Act. 2, 38, 39.

1 1 Cor. 11, 28
29.

1 1 Cor. 10

17.

Cha. 18. fore must we come together for
1. Cha. 11. 20 this communion, and tary ^uone for
aver 1. 33 another, that as brethren we may
 eate and drinke and rejoyce together
 before the Lord ; which he that refu-
 seth, or neglecteth, is worthy to be
* Num. 9, 13 ^rrooted out from among his people.

8. As the Saints have all a right
 and interest in the covenant of God,
 and seales of the same, wherein they
 have and hold communion together:
 so have and doe they also, in all other
 Christian spiritual duties, publique or
 private. For all the actions of the
 church, being but a practice and per-
 formance of Gods Law; as the mem-
 bers have their portion in the gene-
 rall, so have they also in the particu-
 lars, each one according to his place,
 calling, and measure of Grace, given
 him from Christ the head. In the
 primitive church established by Mo-
 ses, when publique actions were to
 be performed, the whole congrega-
 tion was assembled : as about the
^ymaking of the Tabernacle, and all
 the furniture for the service of God ;
 at the ordination and authorizing of
 the ^z Priests and ^a Levites; at the first
^b making and ^c solemnizing of the
 covenant,

y Exo. 35. 1

4. &c.

z Lev. 8 3

4. &c.

a Num. 8. 9

10. 20

b Deu. 5. 2

3. 22

c Exod. 24. 3

4. &c.

Cha. 13.

Deu. 29. 10.

11. 12

Deu. 1. 1

&c.

Deu. 29. 18

Lev. 19

chap. 5. 1

Deu. 13. 8

lev. 20. 2, 4

lev. 13. 1

Num. 5. 2, 4

Lev. 21. 1

8. 24

2 Chro. 30

2. 2, 23

covenant, at the ^d renewing of the
same; and at the ^e repetition of all
the Lawes and ordinances of the
Lord. Vnto all and every of the Is-
raelites, was commended the care
and obseruation of all Gods statutes;
that neither al nor any of them, ^fman,
nor woman, nor familie, nor tribe,
should forsake the Lord, nor suffer a-
mong them any roote to bring forth
gall and wormewood; but plainly
^g rebuke their neighbour when he
sinned in private, or testifie against
him ^h in publique if they could,
and there were neede; to ⁱ bewray
and execute judgement upon open
and notorious malefactours; even
the leprous and uncleane, though the
triall of them, appertained to the
^k Priests, yet all the ^l children of Is-
rael were to looke that such were re-
moved out of the host; yea the care
of the Priests purity in their admini-
stration, apperteyned ^m to all the
people. And long after, both in
ⁿ counsells, and in the redressing of
publique evils and trespasses, all Isra-
el indifferently, had their hand and
presence; as the scripture sheweth.

Ezra. 10. 1. 9. 12. &c.

Cha. 17. 9. The churches in the Apostles dayes had also the like right and liberty, for the multitudes of believers, were both beholders and actors in the common affaires; as at the choyce and ordination of church-officers: at the deciding of questions and controversies; at the excommunication or casting out of impenitent sinners; at the choyce and appoyntment of men, to carry the grace or benevolence of the Saints, to their needy brethren: at the receiving and reading of the Apostles Letters; and generally, in the publique communion and fellowship of the Apostles, and one of another. They were also willed to exhort, and admonish each other, even the Officers of the churches; to marke diligently, and avoyd, the causers of division and offences; and to looke that no root of bitterness sprung up and troubled them, least thereby many should be defiled.

10. These and the like privileges in the faith and practice of the Gospel, are permitted to all Saints in all churches; which they must use in all sobriety, order, and peace: not presuming;

• Act. 1. 15
16. 23 and
• 23, 5, and
14. 23.

• Act. 15. 2
4, 6, 7, 12,
22, 23, & 21
2: 1 cor. 6
2: &c.

• gal. 18. 17
1 cor. 5. 4, 5
13.

• 2 cor. 8. 19
1 cor. 16. 3
• Rom. 1. 7

• Thel. 5. 17
• Act. 2. 41
42. &c.

• The. 5. 14
2 Thel. 3. 14
15.

• Colof. 4. 17
• Rom. 16
17.

• Heb. 12. 15

• Rom. 12. 3
16. 1 cor. 14
33. 40.

lining above their calling, place, or
 measure of understanding; nor abu-
 sing their liberty to the trouble or
 annoyance of their brethren. And
 therefore ^b Elders or ^c Governours
 are set to rule the people, and toge-
 ther with the other Officers to
 weild the churches affaires. By
 which meanes confusion is avoyded,
 and order observed in the assemblies;
 as was in the primitive churches,
 where the Overseers and publique
 Minister, ^d propounded, discussed,
 and carried matters in seemeliness
 and peace. These guides are to be
 heard, revered, and submitted un-
 to in the Lord; they attend to the
 publique service of the church, and
 are as the hand, mouth, and eyes of
 the same; by such God of old ^e signi-
 fied his will to the people; and by
 such ^f Christ gave admonition to the
 churches in Asia, when he directed
 his Epistles to the Angels, whose
 contents concerned and were to be
 signified unto the whole ^h churches.
 And these Overseers, that thus goe
 before, helpe, direct, and governe
 their brethren, are not to impeach
 their freedome or power in any
 thing:

6 1 Tim. 5

17.

11 cor. 12

23 act. 20. 19

28.

4 Act. 1. 25

& 15. 6. 7

13

11 Heb. 13. 7

17.

f Exo. 19. 3

7. 8

g Rev. 2. 1. 8

12. 18. & 1.

1. 7. 14

h Rev. 2. 7

1. 29. & 1.

6. 21

Cha. 18. thing: for be they never so great
 1 Cor. 3, 22 they are not their owne, but the
 23 Churches to whom they administer,
 the Churches being Christs; and
 Christ Gods.

11. And although God hath of-
 tentimes called to the worke of his
 Ministry, men that were unlearned;
 as Peter, and Andrew, and others,
 that were ^kfishermen, Amos a
 1 heardman, and sundry the like; and
 so can still (if it please him) make
 simple unlettered men, publishers
 of his Gospell, and teachers to his
 church: yet find we in the scriptures,
 that the church hath had some tray-
 ned up in study and learning; by
 meanes whereof (God prospering
 their endeavours) they might be fit
 to teach and governe the church of
 God. The Levites that were taken in
 m Num. 8, 17 m stead of the first borne of Israel, and
 18, & 18, 6 given as a gift to the Lord, to doe
 the service of the Tabernacle of the
 Congregation: were trained up
 from their youth, to execute their
 n Num. 8, 24 n ministeriall actions, to play on in-
 Ichro. 25 struments, and sing songs of praise
 24, 30 unto the Lord: likewise in study of
 o Deu. 33, 10 o the scriptures, for they were to teach
 Jacob

Jacob Gods Iudgements, and Israel Cha. 18.
 his law, and thereby to p^r turne ma-^p Mal. 2.6
 ny from iniquity. And their training
 up and information, was under the
 hand of their f^r fathers and gover-^r 1 chro. 25.
 nours. These all, that they might at-⁶
 tend to the worke of their ministry,
 had therefore n^o part nor inheri-^r Deu. 33.1
 tance among their brethren, the Isra-²
 elites, in the land of Canaan, in ma-
 nuring whereof to spend their time
 and labours; but had their livelihood
 from the Lord, by the tithes, first-
 fruites, and oblations of Israel; that
 they might be f^r encouraged in the s^r 2 Chro. 31
 Law of the Lord. Besides these, there⁴
 were in Samuels daies and after, o-
 thers, called the s^r sonnes of the Pro-^r 1 Sam. 10.5
 phets, (as well uⁿ married men as o-^r 2 King. 4.1
 thers,) which had information, di-
 rection, and governement by x other^r 1 Sam. 19
 ancient Prophets and fathers in Isra-²⁰
 el. And these sonnes of the Prophets,
 assembled yⁿ in bands or companies, y^r 1 Sam. 10
 and had instruments of musicke, (as^{5. and 19. 20}
 was the manner of x Gods service in^r 1 Chr. 25.1
 those daies,) praising the Lord and^{2, 3, &c.}
 prophesying by the spirit of God,
 that came and prospered upon them.
 These besides their ordinary busi-
 nesse,

Cha. 18.

atkin. 20. 25
1 King. 9. 1

nesses, were sometimes of God, sometimes of other Prophets employed in speciall affaires and messages. In many places in Israel were there such holy companies, as at Gods hill, ^cCiriath-jearim; at ^dNaioth in Ramah; at ^eBethel; at ^fGilgal, at ^gJericho; and at ^hmount Ephraim: and like it is, that in many cities of the other tribes there were such also. In the Christian Churches planted by the Apostles, were also ⁱProphets, and the exercise of prophesie, by other then officers of the churches; which prophets orderly ^kspake in the publique assemblies, unto ^ledifying, and to exhortation, and to comfort. And for this, more then for any other spirituall gift, all the members of the church ^mare exhorted to labour, that so the church may be builded, and able men for officers may be found, when need requireth: and ⁿonly women are exempted by the Apostle, from publique speaking in the churches in this exercise. According to which patternes, all churches and people in them should covet, and endeavour for this grace, that some among them may be trained up and

1 Sam. 10. 5

1 Sam. 19

20

1 King. 2. 3

chap. 4 38

chap. 2. 5

chap. 5. 22

Rom. 12. 6

1 Thes 5

20. act. 13. 1

1 Cor. 14

1 Cor. 14

29. 30

1 vers. 3

1 Cor. 1. 26

3. and 39

1 Cor. 14. 34

and imployed in study of the scriptures: that so there may be due furnishing of the ministry, and building up of the body of Christ, to his praise, and his peoples salvation. Cha. 19.

CHAP. XIX.

*Of the Communion of the Saints in
civill things and humane.*

VNTO the foresaid spiritual communion among the Saints, is adjoynd an outward humane society, for things concerning this life, and the helpe, comfort and peace of the same. This we may referre unto three heads; the one of families; the other of Policies or commonweales; the third of generall duties of love and friendship, which nature it selfe teacheth, and religion confirmeth among Gods people.

1. Families have their foundation in marriage; which as it is ^a honorable among al men, so chiefly among the saints; who thereby have a ^b godly seede, whereas the children of the wicked unbelievers are ^c uncleane. ^a Heb. 13. 4
^b Mal. 2. 15
^c 1 Cor. 7. 14

This

Cha. 19.

dGen. 2. 18
22. &c.

e Gen. 1. 28

fGen. 4. 17
&c.gGen. 4. 25
26. & 5. 3. 9
12. &c.hGen. 3. 15
& 15 3. 4. 5
22. 3. 25

iDeu. 25. 5

j &c. gen.

30. 1. 1 Sam

1. 6. Luke 1

11. 35

k1 Cor. 7. 2

9 5. 1 Tim

5. 14

11 Cor. 7. 7

mMat. 19

12. 1 Tim. 5

5. 11. Luke 2

37

n1 cor. 7. 32

33. 34

oMat. 19

12. 1 cor. 7

37. 38. 40

This state of life, God ^d ordained in Paradise, whiles Adam was in his perfection, for mutuall helpe and comfort, and for ^e propagation of mankind. And after the transgression, it was continued, as in ^f the world, so in ^g the church, both for the causes aforesaid, and for the obtaining of that promised ^h seede that should bruisse the Serpents head, and bring blessing upon all families of the earth. And until that seed, (which was Christ,) came; our fathers generally embraced that kind of life, and ⁱ thought it a dishonour to dye childlesse: and since that time, it hath still beene kept in, and sanctified unto the church, to such as saw good, or had need so to live; ^k both for the avoyding of sinne, and for other helpe and comfort which that estate affordeth. But they which have from God, ^l the gift to containe their vessels in holinesse and honour without marriage, and which addicting ^m themselves to the service of Christ, find it best for avoyding the burdens and ⁿ cares of this life, to keep themselves single, in virginity or widowhood; are counselled by ^o Christ and

and his Apostle so to rest. Yet if any marry, they ^{ver. 28, 36} must not only they must ^{9 ver. 29, 31} so live as if they were not married, ^{Gen. 6, 2, 3} and so use all other wordly things, as ^{&c. & 27.} if they used them not, because the fa- ^{46. Deut. 7.} shion of this world passeth away. And ^{3. Ezra. 9. I} in their marrying, they must have care ^{3. Mal. 2, 11} not to match themselves in an une- ^{12.} quall yoke with unbelievers, (for that ^r hath alwayes beene reprov'd,) but onely ^f in the Lord: though if they be married to unbelievers before they ^f are called to the faith, they must not then ^s depart, or put away. ^f I cor. 7. 39

3. The faithfull man and woman ^{ver. 10. 13} thus fastned in wedlock, are ^{13, 16.} theyres ^{1. Pet 3. 7} together of the grace of life; and so ought to live in peace and love, the wife ^x being subject to her husband ^{x Eph. 5, 22} (whose ^y glory she is) as unto the ^{1. Pet. 3. 1} Lord. Their fellowship as it is in ^{1. Cor. 11. 7} spirituall duties, so also in humane; ^{1. Pet. 3. 7} such as be ^a living and conversing to- ^{a Gen. 2, 24} gether; ^b education of children, go- ^{matth. 19, 6} vernment ^c of servants, and ordering ^{1. cor. 7, 3} of the familie; joyn^t ^b labour and di- ^{Ephes. 6. 4} ligence for their livelihood; and all ^{1. Tim. 5, 10} other Offices, whereby their mutuall ^c love, help, and comfort may be main- ^{Col. 4, 1.} tained, in this honourable state of life, ^{Pro. 31, 15} which ^d ^{1. Tim. 5, 8.} ^{Prov. 31, 16} ^{17-19, &c.}

Cha. 19. which to forbid any Christian, is a doctrine of Devils; and which is a shadow of that mysticall and heavenly communion betweene Christ and his Church, whiles the man loveth and cherissheth his wife as his owne body, the woman again loveth, feareth, and obeyeth her husband. This societie endureth untill death, and can not be dissolved except for adulterie, for which trespasse if the magistrate inflict not death, according to Gods Law; the injured person may lawfully divorce and put away the offender.

4. The next in the family, are children; which as they are the inheritance and wages of the Lord, so must they be brought up and nourished in his feare; for they are his, and holy from the womb. And because foolishnesse is bound in the hearts of children, therefore the parents are to governe and correct, but without provoking them to wrath, least their be discouraged. For them are parents also to store up and provide for they maintainance, marriage, and other necessities, what in them lieth; the children again honouring and obey-

ing their fathers and mothers in the Lord; and ^a recompensing them, (if they can and there be need,) in their old age and povertie. And they that shall ^a smite, curse, or blaspheme their parents, or stubbornly refuse to obey them; are for such unnaturalnesse, to die the death.

5. Servants are the last in the familie, inferior unto children both in durance and fidelity, yet as their fellowship may be in the faith, for which their maisters should regard them ^a above servants, even brethren beloved: so in civill societie they are notwithstanding to be in ^a subjection to their maisters, faithfull, and pleasing them in all things. Of these, there be two sorts, ¹ Free or hired servants; ² and Bondmen or slaves. Of the first sort were the poore Israelites, which sold or hired out themselves for necessity to their brethren, or were chaffred by their ² creditors. These were to be well intreated like brethren, ^b not overruled with crueltie, they were to be dismissed ⁱ in the seventh, or at furthest in the fiftith yeare ^k called the Iubilee. And when they went out, they were to be ^l liberally

^c 1 Tim. 5, 4
Prov. 23, 22
^a Exo. 11, 15
17. Mar. 15
⁴ Pro. 20, 20
^b Deu. 21, 18
22, 21.

^e Job 8, 35.
Hebr. 3, 5, 5

^d Phil. 1, 16

^e Tit. 2, 9, 10

^f Lev. 25, 39

^g 2. King 4: 1

^h Lev. 25, 43

ⁱ Exo. 21, 2

^k Lev. 25, 40

^l 41. 54.

^l Deu. 15, 13

14.

Cha. 19. rally rewarded; with their masters goods. Of the latter sort were the heathens, either ^mbought with price, or conquered by battle; which remained servants alwayes, themselves and their seede after them. Servitude, especially bondage, is a judgement of God upon the world for sinne; inflicted upon Chams ⁿ posterity as a curse; yet is the curse by Christ taken away, in whom the bond and the free are ^o one. And this was the case of many strangers in Israel, as of the Gibeonites the offspring of Canaan, upon whom their fathers ^p curse for outward slavery was inflicted, which they cheerefully ^q underwent, and had Gods favour and blessing upon their soules; they serving him, and he continuing them, (though Saul sought to root them out,) and ^r punishing all Israel for their injuries. The like was also to be seene in others of that progeny, whom Solomon subdued under ^s servile tribute, and whose children remaine among the Israelites after the captivity of Babylon, (as did also the Nethinims of Gibeon,) and were named ^t the *sonnes of Solomons servants*. When such

bondmen

mLe. 25;
44, 45

uGen. 9, 25
26

vGal. 3, 28

wJosh. 9: 23

xverf. 25. 27

y2Sam. 21
1, 2, 3, &c.

z1Kin. 9: 21

aaNeh. 11. 3
& 7. 60

bondmen are brought to the faith of the Gospell, their civill servitude is not thereby at an end, no not though they have ^u beleeving masters; but they are still to give honour, and doe service, even ^z heartily as to the Lord and not to men; for they serve ^y the Lord Christ in that estate, and are his ^z freemen, therefore they should not ^a care for this yoke, yet if they may be free, they should use it rather. The masters, are ^b to doe unto their servants that which is just and equall, knowing that they also have a master in heaven: they may ^c chasten them but not oppresse them, nor contemne their judgement, ^d when they contend with them. Thus servants notwithstanding their freedom in the faith, are to be in subjection, and ^e humble themselves under the hand of their governours; they are to obey in ^f labour and attendance, in service ^g at home or abroad, in peace ^h or in war; and both master and servant are to keepe communion together in their holy faith, (wherein is ⁱ no respect of persons,) without oppression, fraud, murmuring, or debate; till they end their

O

dayes

^u 1 Tim. 6. 2

^z Col. 3. 22

^y vctf. 24.

^z 1 Cor. 7. 2
^{overf. 21}

^b Colof. 4. 1.

^c Gen. 16. 6

^d Job 31. 13

^e Gen. 16. 9

^f Luk. 17. 7
^{8. & c.}

^g Gen. 24. 2

^h Gen. 14. 10
¹⁵

ⁱ Ian. 2. 1

Cha. 19. daies in peace, and come to the place appointed for all the living; where small and great do lodge together, and
 Job. 3. 19 & the servant free from his master.

1 Rom. 16. 5

1 Cor. 16. 19

m. Iosh. 24

15. Gen. 35. 2

6. This much of families, which being well ordered, and conjoynd in the faith of Christ, are as little churches, so called by the Apostle; and ought to have care, whatsoever be done in others, that Gods true worship be continued in them. The second sort of human society, is in Policies or Common weales; which may be diversly constituted, lesser or greater, and under sundry sorts of government. As many families com-

n Num. 1. 8

20. 22. &c.

e Exo. 19. 6

act. 10. 22

p Ezra. 1. 2

luke 2. 1

q Num. 7. 2

r cha. 11. 19

17

s Act. 13. 20

t veric 2

u Act. 25. 11

12

v Rom. 13. 1

pack together in one nation; many tribes in one nation or kingdome, many kingdomes in one Empire; and these managed by one or by many; by Princes, Senators, judges, kings or Kefars, as God shall dispose, and the publique states see best. For all powers are of God, whatsoever be their names, titles, dignities, or formes of regiment, and when or howsoever they be altered at the discretion of man, (in respect whereof they are called humane

1 Pet. 2. 13

For creatures

which

creations or ordinances, (they are to be

be submitted unto for the Lords sake. And this though they be unbelievers; how much more if they also beleeve, and have brought their glory to the Church of Christ, and have their ^a portion in the holy land.

^a Ezc. 48. 22

7. These magistrates if they be freely chosen of the Church, must be of their ^b brethren, ^c men of wisdom and good conscience, who must judge all causes aright, and governe the people in justice, ^d and in the feare of G^d: whome the commons are to honour, submit unto, and reverence, ^e in deed, word, and gesture, as to the Lord: for ^f the word of God is committed unto them, and they therefore are called ^g Gods. This subject one is due unto al, whether ^h unto the King as to the superiour, or unto the Governours, as they that are sent of him. It must be both openly and ⁱ secretly, even of ^k conscience, and not for of wrath only. The communion of the faith, is not a cause, why either princes should forsake their place, titles, or dignities; or the people shake off their subjection. For seeing Magistracy is still Gods ^l ordinance; none are meeter

^b Deu. 17. 13
^c ch. 1. 13. 15
&c.

^d 2 Sam. 23

^e Psa. 72. 9
^f 10. 15. rom
13. 6, 7. jude
verse 8

^g Iohn 10. 35
^h Psa. 82. 6
ⁱ exo 21. 6
^j 1 Pet. 2. 13
14

^k Eccl. 10. 20
^l Rom. 13. 5

1 Pet. 1. 2, 3

Cha. 19. to execute it, to have his word and sword committed to them, to carry his titles, and to judge in his congregation, then his owne servants ^m furnished with his spirit. And seeing it is still his ⁿ ministry for the good of his people, the punishment of malefactours, and praise of well-doers; none can better performe this duty, and be ^o nursing fathers and mothers of Christs church then Christians. Kings are not to cast away, but ^p bring their glory and honour to Ierusalem, (as the gentiles do their ^q riches,) and themselves to ^r minister thereunto.

8. In which ministration, they both ^s maintaine and conserue the true religion of God according to his word, and reforme things amisse, in themselves and their subjects, (as is ^t before touched :) and also maintain civill peace, by executing ^u mercy and judgement, ^x justifying and delivering the poore and needy, and ^y beating downe the oppressor. Such magistrates ^z are eyes to the blind, feet to the lame, fathers to the poore; whole cause when they know not, they seeke out diligently; breaking the

^m 2 Chro, 1
10, 12: num.

ⁿ 1. 17

^p Rom, 13. 4
6

^o Isa. 49,
23

^p Rev, 21. 24

^q Isa. 60. 5,
9, 11
vers. 10

^r

^s Eze. 45. 17

^t Chap. 17
sect. 10

^u Psa. 101. 1

^x Psa. 82. 3

^y 4

^z Psa. 72. 4

^z Iob. 29. 15
16, 17

the jaws of the unrighteous man, and plucking the prey out of his teeth. And as their sword preserveth peace at home, ^{so} it resisteth injuries from abroad; that they are not only ornaments of common weales, but their safety and strength under God; and may well be called, (as the Prophets name them,) the ^b *Sceilds* of the world. For which cause, all Christians as they may (by ^c Pauls example) be partakers of the benefit of their lawes politique; so doe they owe ^d homage, service, and subjection unto them, should allow them maintenance, pay them tributes, and other like duties; in recompence of their cares, labours, and employments: that so mutuall peace and concord in the communion of the Saints, may all manner wayes be conserved.

9. There remaineth yet another sort of civill duties among the saints, generall unto all; married or unmarried, bond or free, magistrate or subject, which are, love, mercy, reliefe, kindnesse, courtesie, and many other the like sociable actions, at all times to be performed, of all persons as

Cha. 19. there is occasion, and according to
 their power and place. For Christi-
^{1 Thes. 5} ^{2. 13.} ans are to have care of those ^c that
 labour among them, are over them
 in the Lord, and admonish them; that
 they have them in singular love for
^{1 Cor. 9. 11} their works sake, and let them ^f reape
 their carnall things which sow unto
 them spirituall. For God which wil-
^{Deu. 12. 19} led Israel to beware ^g that they for-
 tooke not the Levit, as long as they li-
^{Cha. 14. 27} ved upon the earth, ^h because he had
 neither part nor inheritance with
^{chap. 33. 10} them, but was busied, in teaching
 them the law, and other ministeriall
^{Ch. 10. 8, 9} actions, ^k for which the Lord him-
 selfe would be his inheritance: hath
^{1 Cor. 9. 14} also ordeined, ^l that they which preach
 the Gospell, should live of the Gos-
 pel. And seeing for the service of Christ
^{2 Tim. 2. 4} in that warfare, ^m they intangle not
 themselves with the affaires of life, be-
 cause they would please him that hath
 chosen them to be souldiers: they
 should have ⁿ their wants supplied by
 the church, that they be not forced to
 warre ^o at their owne cost; but may
 eat of the milk of the flock-which they
 feed, and be made partakers ^p of all
 their goods; which will not onely be
 an encouragement to them in their

^{Philip. 4}

^{15, 16:}

^{1 Cor. 9. 7}

^{Gal. 6. 6.}

ministerie, but also turne to the great
 good of such as relieve them, as it is
 written, *ye shall give unto the priest
 the first of your dough, that he may cause
 the blessing to rest upon thy house.* And
 together with them, the poore, the
 strangers, the fatherlesse, and the wid-
 dows, (as was the manner in Israel,)
 are also to be relieved; to them we
 must open the hand and lend suffici-
 ent for their need, and that without
 griefe of heart and even freely, look-
 ing for nothing againe, but expecting
 a blessing and reward from God. Pil-
 grims and strangers are to be harbou-
 red; our brethren in bonds to be re-
 membred, as though we were bound
 with them; the naked to be clothed;
 the hungry soule filled; the sick and di-
 stressed, to be visited, tended, and com-
 forted; and all other good works,
 which are to be done unto all men,
 especially to them which are of the
 household of faith. For these works of
 mercy, are better than sacrifices; they
 are odours that smell sweet, a sacrifice
 acceptable and pleasant to God, who
 can make all grace to abound to-
 wards us; that we alwaies having all
 sufficiencie in all things, may abound.

9 Ezek. 44

30.

7 Deu. 14, 29

Deu. 15, 8

verse 10

11 Luke 6, 35

11 Heb. 13, 2

7 verse 3.

11 Isa 58, 7

11 1 Pet. 3, 16

17 18, 19

Mat 25, 35

36. 1 Jam. 1

27.

11 Gal. 6, 10

11 1 Cor. 13, 1

1 Phil. 4, 18

2 Cor. 9

9.

Cha. 19. in every good work, to an everlasting
 d ver. 13, 14 memorie of our justice, the ^d prayers
 15. 26. of the Saints for us with praise and
 thanks unto God for his unspeakable
 gifts. These humane duties, are so uni-
 ted unto true religion, as God of old
 commanded them on his Sabbaths
 e Dew. 16, 11 and solemn ^e feasts; Christ hath or-
 14. nehem. 8 deyned ^f Deacons in his Church, and
 10. other Helpers for this ministrati-
 3 Aa 6, 1, 2 on; besides the generall care of all the
 & c. rom. 12 faithfull; and on every ^g first day of
 8, & 16, 1 the week, (which were dayes of the
 3 Tim. 3, 12 Churches ^h assemblies,) such care and
 and 5, 9, 10 provision for the poore was made, yea
 31 Cor. 16 when occasion so required, the Chri-
 3, 2.istians ⁱ sold their possessions and
 3 Aa 20, 7 goods, and parted them to all men, as
 Ioh. 20, 19 every one had need; which work the
 3 Aa. 2. 45 ^k Apostles themselves a while looked
 3 Aa. 4. 34 unto. Good therefore and comforta-
 35, 37. ble is it for all the Saints that have
 this worlds good, to do good and to
 Heb. 13. 16 distribute, ^l because with such sacri-
 fices God is well pleased; that they be
 rich in good works; and ready to
 communicate; that with the godly
 16. 23, 18 Tyrians, ^m their occupying and their
 gaine may be holy unto the Lord;
 whiles they hoord it not up, nor keep
 it

it in store, but let it be for them that dwell before the Lord, for food and clothing: by this meanes ^a laying up ^a 1 Tim. 6 18, 19. in store for themselves, a good foundation against the time to come, that they may obtain eternall life.

10. Concerning other Christian offices, speciall regard must be had in all our actions of reverence and love; for towards superiours, and the aged, men must shew all honour, in giving them their ^o titles of dignitie, when they speak or write unto them, Prising up, and bowing down before them for honour sake; they may not ^o rebuke, but exhort them as fathers, ^o Luke. 1. 3 act. 26. 25. 2 John. 1. 1 Lev. 19. 32. 1 King. 1. 16 23. 1. 2. 10. 1 Tim. 5. 1 1 Sam. 1. 14 15. Luke 14. 7 8. 9. 10. Job. 32. 4. 6 7. Josh. 7. 19. Phil. 1. 13 1 Tim. 5. 1 Tit. 1. 13 3 John. 10. num. 32. 6 7-14. x Bph. 4. 32 y Rom. 12 10. 2 Thes. 5. 25 1 Cor. 16. 20. A. 2. 1. 6 b Tit. 3. 2 Gal. 5. 23 Eph. 4. 32

they are to give them ^r the upper places, and suffer them ^r first to speak in causes; and they againe are kindly to intreat the younger sort as children and as brethren; yet as they may deserve, ^u sharply to rebuke also. Amongst all, there should be, in behaviour, seemlinesse and ^x courtesie; in giving honour, ^r to goe one before another; ^r saluting, kissing, and ^a embracing of Friends, as there is occasion. In words; ^b softnesse; meeknesse and gentlenesse towards all, without ^r bitternesse or wrath, clamorous or

Cha. 19. evill speaking: even then giving good words, and blessing, ^d when we are reproached. In actions; dealing ^e friendly, simply, faithfully; neither by force ^f oppressing, nor by fraud, deceiving our brethren in any thing; ready to ^g give, lend, or pleasure them any way; and unto every honest action ^h easie to be intreated; ⁱ rejoycing with them for their joy, and mourning for their sorrow. Nourishing good will by ^k affabilitie, sociablenesse, ^l lowly carriage, ^m lovefeasts, and rejoycing together that the bond of peace may by all good and lawfull meanes be preserved amongst us during life; and when we are parted by death, the living to ⁿ carry and accompany the dead unto the grave.

^d 1 Pet. 3, 9
^e 1 Cor. 16
 14. prov. 18
 24. 2 Cor. 1
 12. 1 Tim. 5
 11.
^f 1 Thes. 4. 6
^g Mar. 5, 42
^h 1 Tim. 3. 17
 Rom. 12, 15
ⁱ
^k 1 Pet. 3, 8
^l Rom. 12
 16.
^m Jude 12.
 22. 2, 46
ⁿ Luke 7, 12
 2 Sam. 3, 21
 8cc.

II. In this manner men carrying themselves towards God whom they serve with reverence and with feare, and adore in spirit and trueth; also to their neighbours, with whom they are coupled in peace and amitie: the ^o blessings of the Lord, as the rain and showres from heaven, are powred upon them; ^p his owne tabernacle and gracious presence, and the ^q joyfull shout of a king is among them; and he will

^o Eze. 34, 26
^p Levit. 26
 11. 12.
^q num. 23, 21

will ^r glorifie the place of his feet. **Cha. 19.**
 Against all forrain enemies he will ^r Isa. 60, 13
 defend them, making ^s the bars of ^{Psal. 147} 13.
 their gates strong; salvation will he
^r Isa. 26, 1
 set for walles and bulwarks; even
^u Zech 2, 5
 himselfe will be a wall of fire round
^r Isa. 3, 12
 about them; that they shall dwell in
 the tabernacle of peace in sure dwell-
 ings, and in safe resting places: He
 will cloath them ^y with garments of ^y cha. 61, 10
 salvation, will cover them with the
 robe of righteousness; and adorne
 them with his graces, as a bride gar-
 nisheth her self with her jewels. Here
 will he make unto all people, ^z a feast ^z chap. 25, 5
 of fat things and full of marow, a feast
 of wines fined and purified; feeding ^r Psal. 81, 16
 them ^a with the fat of wheat, and fil-
 ling them with honey out of the
 rock. Sion shall be ^{ba} a crown of glorie ^r Isa. 62, 3
 in the hand of the Lord, and a royall
 diademe in the hand of her God; and
 as a ^c bridegrome is glad of the bride, ^r verse. 5.
 so will he rejoyce over her; and she
 againe shall joy in him, and praise his
 name, because ^d he hath exalted the ^r Eccl. 14, 14
 horn of his people, which is a praise
 for all his Saints, even for the
 sons of Israel, a people neere unto
 him.

Pray

Cha. 10.

Pray for the peace of Ierusalem : let them prosper that love thee, Psal, 122.6.

CHAPTER XX.

How the Communion and peace of the Saints is hindred by enemies without.

ALTHOUGH the Church hath received such grace and glorie, from the Lord God her ^a Sun and shield, that she may well be an ^b astonishment to the kings of the earth, and wonder of the world; as having ^c the Sun for her clothing, the moone for her footstool, and the twelve starres for a crown upon her head, whiles by faith and holinesse she hath ^d put on Christ, the ^e Sun of righteousness that is risen unto her, as she hath learned him of his ^f Apostles, and is hereby advanced to heavenly dignity, that even her ^g conversation is in heaven, so as she loveth no more ^h this world, of which she her selfe ⁱ is not, and the ^k fashion whereof passeth away: yet forasmuch as she hath both in her owne body, ^l paines of child-birth; whiles she is in travail to bring forth

^a Psal. 84. 11^b Psal. 48. 4^{5.}^c Rev. 12. 1^d Rom. 13. 14^e Mal. 4. 20^f 1 Pet. 3. 20^g Philip. 3. 2^h 1 Joh. 2. 15ⁱ 1 Joh. 17. 14^k 1 Cor. 7. 31^l Rev. 12. 2

Cha. 20.

Gal. 4:19.

Rev. 20:2.
Cha. 12:15

17.

2 Ch. 20.8.9

forth Christ, which by the preaching of the Gospel is ^mformed in her; and without herselfe, Satan (for his fiercenesse a ⁿdragon) ^opersecuting her in wrath, & warring with the remnant of her seed, gathering his souldiers w^h are as the sand of the sea, to compass about the tents of the Saints, the beloved city; it shall be therefore good, that we take a view of these troubles & assaults, learn of God the end and use of them, and how we may either escape or overcome them, least we be offended, and our faith faile.

2. That old crooked serpent, the enemy of mans salvation, perceiving the uniting and communion of the Saints, to be a great helpe and furtherance of their happinesse; a praise to their God, a daunting to the world, and a comfort to themselves: doth therefore bend this utmost might and malice against this brotherhood that he may dissolve the same. He stirreth up the wicked multitudes, like the raging waves of the sea, that some out myre and durt, to belye and blaspheme the trueth and witnesses of Christ, accusing them of ⁹noveltie, ⁹heresie, ⁹sedition, ⁹treason, and ⁹rebellion.

9 A. 17. 18

9 24. 5. 14

9 nem. 5. 6, 7

Cha. 20. bellion. He further kindleth this fire, by his ^r false Prophets, that cease not to inveigh against, and calumniate this little flock; and by their abused wit and learning, to prove and perswade that they are as bad or worse then they be reported of, both for their faith towards God, and loyaltie to the Princes of the earth. Which Princes also, for like ^r malice in themselves, or for that they ^r feare the losse or impeachment of their honour and dignities; or because they loath ^u the bonds and yoke of the Gospell; or ^x for to gratifie their people and subjects, are ready to turne the dint of their sword, (wherewith they should conserve the trueth and peace of Christian religion,) against the Saints, and especially their communion and assemblies; which seem most dangerous, and are indeed terrible to the world, as ^y an army with banners.

^r Amo. 7, 10
luk. 23, 2, joh
19, 7, 21.

^f 1 Kin. 22, 8
^r Num. 22, 3
^w psal. 2, 3
4. Mat. 2, 3
^r Act. 12, 3
⁸ 24, 18.

^y Song. 6, 3
^r Exod. 1, 10

^r Pro. 17, 16

3. Hereupon they thinke to ^z work wisely, if any way they can hinder the propagation and increase of the church; whether by privy oppression, or open persecution: though the wisdom of God hath said, ^a Surely it is not good to condemne the just; nor that
princes

princes should smite for equity. Especially the ^b men-children, the teachers, ^{Exod. 1, 16} guides, and principall of Christs ^{22.} flock, are most maligned, and exposed to their tyranny: though sometime neither women nor infants, can be exempted from their rage and cruelty. For which, these civill polities, with the heads and governours of them, unto whom erewhile it was said, *Ye are Gods, and ye all are children of the most high*, are now become more base then any men; and are called in holy scripture, ^d Lions, Wolves, ^e Beares, Libbards, wild-bores, and foxes: ^f even pourtrayed out by ^e monstrous, ^g savage, and deformed beasts; for such their barbarous havock, and mis-usage of the Saints.

3. For loe, in their malignant hearts they fret against ^f the people of God, and against ^g the holy covenant, with their mouthes they speake evil, even ^h marveilous and presumptuous things, ⁱ blaspheming Gods name and tabernacle, and them that dwell in heaven; with their hands and hornes they finite and push the poore flock of Christ, ^k spoyling them of their goods, banishing them out of their dominions

e Psal. 82. 6.

d Zeph. 3. 3.

prov. 28. 15.

dan. 7. 4, 5, 6.

psal. 80. 13.

luk. 13. 31.

32.

d Dan. 7. 7.

8. rev. 13. 1, 2.

f Num. 22. 3.

g Dan. 11. 30.

h ver. 36. 8.

chap. 7. 8.

i Rev. 13. 6.

k Heb. 10. 34.

38. 6. i Kin.

82. 27. 28.

2. 3.

326 *How the Saints Communion*

Cha. 20. ons, casting them into prisons and
dungeons, feeding them with bread
of aduersitie and water of affliction;
devising all cruell and exquisite tor-
ments, to make their death miserable,
racking, stoning, hanging, hewing
in peeces, burning in fire, casting to
wilde beasts, and many more horrible
tortures; as the Lambs of Christ have
felt in all ages; whiles children have
been brought from the womb to their
martyrdom; and women with child,
ript up in their unnaturall crueltie.

5. By this meanes, the communion
of the Saints is oftentimes dissolved and
scattered; their shepheards and
watchmen apprehended and killed;
the whole flock pursued, as a sheep ap-
pointed to the slaughter. Some for
feare deny and forsake the faith, and
are compelled to blaspheme. Some by
flatterie are caused to sin, & wicked-
ly breake the holy covenant, and to be
the betrayers of their brethren. Such
as escape these evils, sometimes wan-
der up and down in sheeps skins and
goatskins, destitute, afflicted, and tor-
mented, in desarts and mountaines, in
dennes, and caves of the earth. Thus,
waters of a ful cup are wrung out un-
to them; and now the ways of Sion

Heb. 11. 35
36. 37. dan.
3. 19. 20. and
6. 16.

Exod. 1. 22
mar. 8. 16
2 King. 8
12.

A& 8. 1.
A& 12. 1
2 &c.
Rom. 8. 36

A& 26. 11
Dan. 11. 30
32.
Heb. 11. 37
38.

Lam. 1. 4

lament, because no man commeth to Cha. 20.
the solemn feasts; for ^x the dayly sa- ^x Dan. 11, 31
crifice (whereby they were wont
publickly to worship God,) is taken
away, and abominable desolation put
in the place. The ^y sanctuary and syna- ^y Psal. 74, 7
gogues of God are burned; ^z Ierusalem ^z Ier 52, 7
broken up, made a ruinous heap, the ^{psal. 79-122}
stones thereof laid in dust, and the ^{3.}
dead bodies of the Saints, cast to the
soules and beasts of the earth. Then
the faithfull mourn, because God hath ^a Lam. 2, 6
^a destroyed his congregation, caused ^{7.}
the sabbaths to be forgotten, forsaken
his sanctuarie, and given into the ene-
mies hand the walls of her palaces:
their eyes ^b fail with teares, their bow- ^{verse 11}
els swell, their liver is powred upon
the earth; and they cry out with the
Prophet, *O Lord God, spare me be- c* Amos. 7, 14
cause thee, who shall raise up Iacob, for
he is small.

6. Thus God who hath ^d his fire in ^d Isa. 31, 9
Sion, and fornace in Ierusalem, mel-
teth his metall, ^e trieth and fineth ^e Mal. 3, 3.
his people as silver, and purifieth them
as gold, by the ^f spirit of judgement ^f Isa. 4, 4
and the spirit of burning: draweth
them to repentance, by chastening ^g Lam 3, 39
st them for their finnes, and making ^{40, 42.}
judgement.

Cha. 20. judgement ^h to begin at his owne
^{1 Pet. 4. 17} house; consuming the drosse, and mak-
^{1 Pet. 1. 7} ing knowne them that are approved;
 that the ⁱ triall of their faith, being
 much more precious then gold, that
 perisheth, (though it be tried with
 fire,) may be found unto praise and
 honour and glory at the appearing of
 Iesus Christ. For notwithstanding
 all the rage of the persecutors, God
^{1 Rom. 9. 27} will preserve to himselfe ^k a little
^{29. i} flock, unto whom he will be ^l a little
^{1 Eze. 11. 16} Sanctuary, in all places where they
 are dispersed: who in this their deso-
^{1 King. 8. 47, 48. dan. 6. 10.} lation, yet pray with their faces ^m to-
^{1 Ioh. 20. 19} wards Ierusalem; doe convene and
^{act. 4. 18. 19} meet together ⁿ secretly for feare of
 their foes, and cease not to performe
 all holy duties unto God and one
 another, to the utmost of their pow-
^{1 Rom. 8. 37} er; and in all their afflictions are ^o more
 then conquerours through him that
^{p verse 18.} loved them. For they paccount the suf-
 ferings of this present time not wor-
 thy of the glory w^{ch} shall be shewed
^{1 Heb. 12. 2} unto them; they ^q consider Christ their
^{3.} head, who for the joy that was set be-
 fore him, endured the crosse, and de-
 spised the shame, and is set at the right
 hand of the throne of God; who when

he was both in name and power a Li- **Cha. 20.**
on, appeared ^r as a Lamb killed; yet ^r Rev. 5. 6
behold ^f he is alive for evermore, ^f Rev. 1. 18
Amen, and hath the keyes of hell and
of death. And he it is, that raiseth up
his children from death; he will pro-
phesie, and their disperfed bones ^c shall ^r Eze. 37. 7
come together, sinewes and flesh shall ^{8, &c.}
grow upon them, breath shall enter
into them, and they stand upon their
feet an exceeding great army. For in
their tribulations, they have but
washed their garments, ^u white in his ^u Rev. 7. 14
blood; and this is all the fruit, ^x the ^x Isa. 27. 9
taking away of their sinne; and the
more the adversaries vex them, think-
ing to roote them out, ^v the more they ^y Exo. 1. 12
multiply and grow: by patient suffe-
ring, they triumph; and by dying
dayly, they attain to life eternall. And
God who hath chastned them with
rods for their good, will turne his
hand upon their enemies, and scourge
them with scorpions; they shall ^z Psal. 75. 8
wring out and drink the dregges of
this cup of wrath; he that made them
^a will not have compassion of them, ^a Isa. 27. 11
and he that formed them will have no
mercic on them; the beasts shall be de-
stroyed ^b and given to the burning
fire, ^b Dan. 7. 12

Cha. 21 · fire, and the righteous shall have dominion over them in the morning.
Pla. 19. 14 The zeale of the Lord of hosts will performe it.

The Lord preserveth the soules of his Saints, he will deliver them from the band of the Wicked, P solm. 97. 10.

CHAPTER XXI.

How the peace and Communion of the Church, is disturbed by troubles, and sinnes within it selfe.

BVER it is a small thing for Satan thus to molest the Saints with troubles from abroad, for he hath meanes and instruments many in the Church it selfe, to work the woe, yea often the ruine of the same; and he most delighteth to kindle contentions among brethren, knowing that such things are most offensive unto God, heavy to his people, and give to the enemy occasion of reproach. The meanes are two, that he chiefly useth hereunto; 1. the infirmities of the Saints, who though they would do good,

good, yet through sinne that dwelleth in them, oft times doe the evill which they hate; 2. and the iniquities of false brethren and hypocrites, who alwayes are corrupted in themselves, and seek to bring corruption into the whole body of the church.

2. For when the faithfull through common frailty, defile their precious soules and bodies, through the remainders of sin, both the enemies without take occasion to ^a blaspheme; and the brethren within to stumble and contend: as Moses was murmured against by his owne sister and brother, ^b because he had married an Æthiopian wife. And God himself is often angry with the whole church, and punisheth many, for the fault of a few; as when David ^c sinned in numbring the people, God in displeasure plagued Israel, ^d that of them there dyed seven-tie thousand men. Againe, the home-bred wars and dissentions, are heavier to the brethrens hearts, then all forrein troubles, and many weak ones are offended, no lesse then was Rebakah; who feeling the children to strive in her body, made question of her conception, and said, ^e *If it be so,*

why

^a 2Sam. 12
14.

^b Num. 12. 1

^c 1Chro. 21
1, 2.
^d verse. 7. 14

^e gen. 25. 22.

Cha. 21. *why am I thus?* But above all, the hypocrites in heart, doe increase wrath, and oft-times molest the Church of which they are not, though they be in the same, (like the 8 Apes and peacocks in Salomons ships,) being indeed the serpents seed, and appertaining to an other kingdome then Christs, yet are thrust among the Saints through Satans malice. For to annoy them; God also permitting this for the triall of his elect. By these meanes, the little bark of Christs church, hath ever beene tossed as with winds and tempests; and is like ever to be, so long as it is on the seas of this world: that none may looke for Angelicall perfection, or absolute peace upon the earth.

3. The Saints are subject, (if they be not wary, and have their wits exercised to discerne good and evill,) to be carried about with divers and strange doctrines; to fall into errors, heresies, and idolatries; Satan raiseth up even among the Teachers of the Church, some speaking perverse things to draw disciples after them; and the people many of them are through their owne corruption prone

unto

f I Joh. 2. 19

g I Kin. 10

22.

4 Heb. 13, 9

i Act. 20, 30

unto vice, even set ^k on mischief. The children of Israel living in Egypt, defiled themselves with ^l the abominations and idols of that land; being brought out into the wilderness, and informed in the statutes of the Lord, they ^m there rebelled against him, sinned still, and ⁿ provoked the most High, tempted God, and limited the holy one of Israel, made them a molten calf, and ^o said, this is thy God ^o Israel, that brought thee out of the land of Egypt, and committed great blasphemies. When they were entred into the good land promised to their fathers, there also they mingled themselves among the heathen, and learned their works, and served their idols, which were their ruine. False prophets there were many among them, that ^q seduced the people to error and idolatry, strengthened their hands in evil, preached peace to the wicked, ^r and put pillowes under their armes; but smote the righteous, grieved and killed (what in them lay) the soules of such as should not have died. ^s False teachers, (the Apostle saith) there will be also amongst us, which privily

verse 10.

12. 13.

n Psa. 78. 17
41.

o Exo. 32.

nehem. 9. 18

p Pf. 106. 35.
36.q Jer. 23. 13
14. 17.r Ezc. 12. 10
18. 19.s pet. 2. 1. 2
rev. 1. 9. jer.

Cha. 21. ly shall bring in damnable heresies, even denying the Lord that hath bought them. The primitive churches had wofull experience hereof, whiles in Galatia they were ^rsoone removed away to another gospel, being bewitched by their misleaders, who under pretence of the law of God ^aabolished them from Christ and made them fall from grace. And in many other churches, false doctrine fretted as a canker, and destroyed the faith of certaine, whiles some taught ^x the resurrection was past already; some with Iezabel and Balaam perswaded ^y to eate of things sacrificed to idols, and commit fornication, with other hateful doctrine of the Nicolaitans, ⁱidolatrous doctrine of ^z worshipping angels, Christ the head being let go; the Grace of God ^aturned to wantonnesse, and God the onely Lord and our Lord Iesus Christ, denied; Antichrist, even ^bmany antichrists entred in, to deceave and destroy mens soules.

4. By such seducers, much trouble and discord was wrought among the people, some of ignorance, some of wilfulnesse receiving and walking in their ^cerrors; by whom the
d way

^rGal. 1. 6, 7
&c.

^ucha. 5. 4

^x2 Tim. 2
17, 18, 1 Cor
15. 12

^yRev. 2. 14
15, 20

ⁱCol. 2. 18
19

^aIude v. 4

^b1 Ioh. 2. 18

^c1 Cor. 13. 32

^d way of truth was evill spoken of: ^{Cha. 21.}
 others opposing against them, and ^{2 pet. 2, 2.}
^e earnestly contending for the faith ^{Iude v. 3.}
 once given to the Saints. Especially
 the Apostles, and other trustie Mini-
 sters of Christ, (to whose care the
 soules of men were committed,) set
 themselves against those falsers, by
^f the word of truth, by the power of ^{2 Cor. 6, 7.}
 God, and by the armour of righte-
 ousnesse on the right hand and on the
 left: ^g commanding men to teach no ^{1 Tim. 1, 3}
 other doctrine nor give heed there-
 to, but ^h keepe the true patterne of ^{2 Tim. 1, 13}
 wholesome words, in faith and love
 which is in Christ Iesus; exhorting
 thereunto, ⁱ improving and convin- ^{Tit. 1, 9, 12}
 cing them that spoke against it, stop- ^{13.}
 ping their mouthes, and rebuking
 them sharply, that they might bee
 sound in the faith. Those againe like
^k Iannes and Iambres resisting the
 truth, with ^l prophane vaine bab- ^{2 Tim. 3, 8}
 lings, disputations, and oppositions ^{1 2 Tim. 2, 16}
 of science, falsely so called, and ^m pra- ^{1 Tim. 6, 5}
 tising against them with malicious ^{n 3 Iohn 10}
 words; and seeking to ⁿ disgrace ^{2 Cor. 10, 10}
 them. And well was it with the
 Churches then, whiles those circum-
 spect carefull watchmen, the Apostles

Cha. 21. and Evangelists lived among them,
 and tooke those ° Foxes, which de-
 stroyed the Lords vines : but after
 their departure there entred p grie-
 vous Wolves, not sparing the flock ;
 as by the innumerable heresies, and
 lamentable decay of Churches since
 their time doth appeare.

5. As for doctrine, so about many
 other things also, contention hath of-
 ten risen through mens infirmities,
 q malice, and pride : that by errors in
 faith, and corruptions in manners, as
 by a double chaine of iniquity, many
 soules have beene fettered and afflict-
 ed. For some moved with r envie,
 have sold their brethren to aliants,
 and sought for s to kill them : some
 through ambition would clime above
 their calling; and t intrude into high-
 er offices ; presuming upon their own
 u holinesse, and seeking to disgrace o-
 thers. And as the Church of Israel
 was infamous x all Moses dayes, for
 their idolatries, rebellions, and many
 murmurings, for which their carkes-
 ses fell in the Wildernesse, and strife
 and y bloudshed came among them :
 so after that they were seated in the
 land of Canaan, they continued not
 long

• Son: 2, 15

p Acts 20, 29

q Pro. 10, 12
& 13, 10.

r Acts 7, 9.

s Gen. 27, 41
& 37, 20.

t Num. 16, 1
2, 7, 9, 10.

u Verse 3.

x Dev. 9, 22,
23, 24. and
29, 4.

y Exod. 32,
26, 27, 28.

long in peace together, but tribe with tribe ² made Warre, and rent themselves asunder, to the great reproach of Gods true Religion, and giving advantage to the commune adversary, to invade, and dispossesse them of their land. Yea even in families betweene brethren, parents and children, most bitter and bloudy strife brake forth, as the stories of ^a Abimelech, ^b Amnon and Absalom, ^c Absalom and David, and sundry others do declare. Also how they were divided, when Christ lived among them, into Sects and factions, Pharisees, Sadduces, and other like, the History of the Gospell every where sheweth. Neither were the Christian Churches, which the Apostles had planted, free of this leaven; but contentions among them grew unto schismes and factions, ^d whiles sundry men followed and relied upon sundry teachers: in their publike meetings also, ^e dissentions were among them. Some Ministers would of strife and envie ^f preach Christ to the people; some ^g loving the preeminence, would tyrannize over the flocke, forbidding to receive brethren sent by the Apostles,

Cha. 21.

¹ Jude 12. & 20.² Sam. 2. & 3. 1.¹ King. 14. 30. & 15. 7.

16. 32. & c. Isa. 9. 20. 21.

⁴ Judges 9.^b 2 Sam. 13:^c Ch. 15. & c² 1 Cor. 1. 11 12. & c.^e 1 Cor. 11. 18. 19.^f Phil. 1. 15. 16.

Cha. 21. stles, and thrusting them out of the
 23 Ioh. 9. 10 Church. And amongst Gods elect,
 most faithfull servants, and loving
 friends, Satan did his utmost to kin-
 dle the Coles of emulation, dissention
 and strife; as betweene ^h Abraham
 and Lot, ⁱ Moses and Aaron, ^k Peter
 & Gal. 2, 11, and Paul, ^l Paul and Barnabas; and
 14. among the Apostles generally, when
 1 Acts 15, 38 there was contention, ^m who should
 39. be greatest, till they had learned bet-
 22. ter of their Master Christ.
 14, 25.

6. The poyson of sinne hath spread
 it selfe exceeding farre in Churches,
 and corrupted the manners and acti-
 ons of all degrees. For Magistrates
 leaving the love and cherishing of
 the people, ⁿ loved gifts, and follow-
 ed after rewards; judged not the fa-
 therlesse, neither did the widdowes
 cause come before them: they ^o pluckt
 off their skins from them, and their
 flesh from their bones, did eate their
 flesh, and brake their bones and chop
 them in peeces as for the pot. Again,
 the subjects ^p despised and spake evill
 of their rulers, ^q rose up and rebel-
 led against them. The rich were un-
 mercifull, and ^r cruell to the poore:
 among the people and brethren of the
 Church,

^b Gen. 13, 7, 8

ⁱ Num. 12, 1

^k Gal. 2, 11

^l Acts 15, 38

^m Luke 22, 39.

ⁿ Luke 22, 14, 25.

^o Luke 22, 14, 25.

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Church, was bitter ^fenvying, strife, Cha. 21.
 sedition, and reproach; every man fIam. 3, 14,
^{16, 10}
 hunted his brother with a net, that * Mica 6, 2, 5
 they could not trust in any friend, but Jeremy 9.4
 must beware even of her that lay in
 their bosom. The teachers were ^uvain u Tit. 1, 10, 11
 talkers and deceivers of minds, sub-
 verting whole houses, teaching
 things which they ought not, for fil-
 thy lucre sake; the Priests ^xwrest- * Zeph: 3, 4
 ed the law; the Prophets were like ^yfoxes in the waste places, and from y Eze. 13, 4
 them wickednesse ^zwent forth into z Jer. 23, 15
 all the land. Thus judgment was tur-
 ned into wormewood, faith into he-
 resie, Gods grace into wantonnesse,
 the liberty of his Gospel made a cloak
 of maliciousnesse; and in stead of the
 gracious ornaments of his spirit, there
 was ^awretchednesse, misery, pover- a Rev. 3, 17
 ty, blindnesse, nakednesse; they had
 a name to be alive, ^bbut were dead. b Verse 1.
 Nor this alone; for they hated such
 as rebuked them, and would not ad-
 mit of reproofe, but ^cmade their c Jer. 5, 3
 faces harder then a stone; they kil-
 led the Prophets ^dand stoned those d Mat. 23, 37
 that were sent unto them; even
 when Christ himselte came among
 them, they would not receive him,

Cha. 21.

• Luk. 20, 14

but said, this is the heire, ^c come let us kill him, and the inheritance shall be ours.

7. These and many moe like evils have crept into the Churches of God, whereby they have beene troubled, distracted, and rent in peeces; much people have beene defiled and corrupted, and the Saints have had cause to complaine, *Thou hast multiplied the nation, but hast not increased their joy.* Against these, the ministers and witnesses of the Lord have cryed out in their severall ages; being sent, and rising early to recall the sinners into the right way. Who were threatened, that ^g Sion for their sakes should be plowed as a field, and Ierusalem made a ruinous heap, ^h and her habitation left unto her desolate; that Christ would ⁱ Warre against them with the sword of his mouth, and ^k remove the Candlesticke out of the place, except they amended. And such as hearkned to the voyce of their God, and turned unto him, had their iniquities forgiven, and their crimson sinnes ^l made white as snow: but such as obeyed not, were ^m devoured of the sword; and ⁿ woe was

f Isa. 9, 3

g Mica 3, 12

h Mat. 23 38

i Rev. 1, 6.

k Verse 5.

l Isa. 1, 18.

m Verse 20.

n Isa. 3, 9.

was

was unto their soules,* for they rewarded evill unto themselves; and were called ° reprobate silver, because the Lord rejected them. Jer. 6. 30.

8. Thus commeth it to passe, through Satans malice, and mens corruption, that the citie of G O D, of which so glorious things are spoken in the Scriptures; seemeth more vile and contemptible then any other place; the spouse of Christ appeareth † blacke, which was named the † fairest among women; her foes which † feared and marveiled at her, doe † hisse and say, † *Is this the Citie that men call, the perfection of beauty, the joy of the whole earth?* her children, to whom † much peace was promised; doe † mourne and cry, for the many abominations, that are done in the midst of her; and from the laughter Sion, † all her bewty is departed; being thus persecuted by the Dragon, hated and reproached of the world, molested and forsaken of her own children, misused and wounded of her watchmen, to the griefe and affliction of her spirit. Song. 1. 4. Verse 7. Psal. 48. 5. 6. Lam. 2. 15. Isa. 94. 13. Ezec. 9. 4. Lam. 1. 6. Song. 5. 7.

9. And if there were not a healing of this error in time, but the gangren

Cha. 21. suffered to spread and fret; it grew at length incurable, brought death and desolation upon the diseased Churches. For God after many warnings, and ^z much correction, did at length disclaime the faithfull city, as ^a a harlot, give her ^b a bil of divorce, and put her away; ^c she was no more his wife, nor he her husband; ^d his heart forsooke her, he left his heritage, he gave the ^e dearly beloved of his soule, into the hands of her enemies; and ^f removed his glory from amidst her. Then Ierusalem became, with all the inhabitants thereof ^g as Sodome and Gomorrah: the ^h house of Israel was reputed as drosse, the congregation of the ⁱ Saints turned to an ^k habitation of divels. And the **L O R D S** people that feared His Name, were willed ^l to forsake and come out from among them, to judge them ^m as harlots, to ⁿ plead against them, and ^o forsake all communion with them. Whereupon followed againe most bitter strife, hatred and persecution, whiles they that refrained from evill, ^p made themselves a prey, and suffered all manner of misusage and affliction at their hands, which made ^q them-

^z Isa. 1. 5, 6

^a verl. 21

^b Ier. 3. 8

^c Hof. 1. 2

^d Eze. 23. 18

^e Ier. 12. 7

^f Ezek. 9. 3

^g & 10. 4. 18

^h 19. & 11. 23

ⁱ Ier. 23. 14

^j Eze. 22. 18

^k Rom. 1. 7

^l & Rev. 18. 3

^m verl. 4

ⁿ Eze. 23. 45

^o Hof. 2. 2

^p chap. 4. 15

^q 17. & c. mic.

^r 2. 10. Ier. 16

^s 3. 8. & 2

^t 40.

^u Isa: 59. 15

9 themselves drunken with the bloud of the Saints, and yet boasted to be the Church and spouse of Christ, when they were the ^rsinagogue of Satan.

10. This is the troublous estate of the church of God on earth, more tossed and tormented then any other people ; of which church, (by reason of the many hypocrites, and vessels of dishonour that are therein,) though the number were as the sand of the sea, yet but a remnant shall be saved; and except the Lord of hosts ^u had left us a seede, we had beene made as Sodom, and had beene like to Gomorrah. For which cause, it behooveth the Saints, to seeke the Lord while he may be found, and medicine, while the disease is curable ; For Christ hath ordained wayes and meanes for the purging of his church from corruptions ; or at least, for his elect to keepe themselves pure and unspotted of these sins; of which it remayneth to be spoken in the next place.

*How the Communion of Saints, may
 be purged of the evils that arise therein,
 by the power and censures of Christ : and
 how needfull it is for the Saints all, to
 looke hereunto.*

TH E Lord Iesus, who is the au-
 thor of grace and salvation unto
 his people, is also the finisher of the
 same, and performer of his good
 worke towards them ; and as hee
^a sweetned with a tree, the bitter wa-
 ters of Marah, where also he made
 Israel an ordinance, promising, that if
 they would hearken to his voyce,
 he would free them from all the disea-
 ses of Ægypt : so hath he set and she-
 wed us in the garden of his church,
^b the tree of life, whose fruit is for
 meate, and leaves for medicine, to
 heale the nations with ; that there is
 no disease uncurable to his obedient
 people, but in all their troubles, tenta-
 tions, offences, feares, and other soule-
 sicknesses ; when they cry unto him,
^c he sendeth his word and healeth
 them, and delivereth them from their
 graves of corruption. Most wholsome
 lawes

^a Exo. 15:25
 26

^b Rev. 22.2
 26. 47. 12

^c Plai. 107. 29

lawes a re left unto all churches, to re-
dresse the evils that arise within
them; which being wisely handled
and applied, by those whose tongues
are also ^d trees of life; are more effe-
ctual then the balme ^c of Gilcad, to
recover the health of the daughter Si-
on, though Babels sore ^f cannot be
cured. Cha. 20.
d Prov. 15. 2
e Jer. 8. 22
f cha. 51. 4

2. And first, the Saints, as they are
most neerely united together in one
body; so in the bowels of love and
mercy, they are to tender each one his
neighbour ^e as himselfe. And seeing
all men have their ^b burden of finnes
and infirmities upon them; we are
exhorted to ⁱ beare one anothers bur-
den, and so fulfil the law of Christ.
If occasions then of offence bee
offered by mispeaking, we should re-
member, that he that sinneth not in
word, ^k is a perfect man, and in many
things we sinne all; and that there-
fore we take that which is spoken, in
the best part, beare hard words with
meeknesse of spirit, not rendring a-
gaine evill for evill, but with a ^l soft
answer to put away wrath. If actions
seeme offensive, or begin to breed
strife; love will teach us, ^m not to be
provoked g Lev. 19
18
h Psa. 38. 4
i Gal. 6. 2
k 1am. 3. 2
l Pro. 15. 1
m 1 Cor. 13
4, 5

Cha. 22. provoked to anger, but with long sufferance to beare all things : and to seeke by all gentlenesse to compound the controversie, for it is a mans ⁿ honour to cease from strife : therefore as Gods elect, holy and beloved, we should ^o forbear and forgive one another, even as Christ forgave us. Thus by loving and gentle demeanure, ^p Abram stayed strife betweene Lot and him : ^q Gedeon, between the Ephraimites and him ; ^r David, betweene his souldiers : Moses sought to doe the like ^s betweene two Israelites : and we ought all in the love of Christ to labour thus to doe, for when offences arise, it shall be our *glory*, if wee can *passse them by*, as ^t Solomon hath said.

ⁿ Pro. 20. 3
^o Col. 3. 12
^p Gen. 13. 8
^q Iudg. 8. 1
^r 1 Sam. 17. 28, 29, 30
^s 1 Sam. 30. 22, 24
^t Pro. 19. 11

3. But if the trespassse be such, as we may not but insist upon, both for the honour of God, who is offended, and soule of the sinner which is endangered, and our own or neighbors good, who are endamaged thereby : then are we bound to admonish the trespasser hereof, observing two rules, 1. Loving carriage as becommeth brethren : 2. and secrecy, to conceale the fault as much as we may. For the first, as all our things

must

"must be done in Love ; so when a man
 is fallen by occasion into any fault, we
 are willed to restore him *with the spi-*
rit of meeknesse, considering our selves,
 least we also be tempted. For the se-
 cond, we are taught to *debate the mat-*
ter with our neighbour himselve, and not
 to discover the secret to another, but to
 tell him his fault *betweene us and him*
alone. And if by our reproofe he do re-
 pent, then is he wone, or gained, his
 soule ^a saved from death, and we are to
^b forgive him in tendernesse of heart,
 as God for Christs sake hath forgiven
 us ; and in love we ought to conceale
 his transgression , and bury the same,
 not ^c discovering it to others, nor
^d repeating it to himselve ; for such
 dealing makes division among
 principall friends. But if hee heare
 not our private admonition, then
 should wee take *With us one or*
two, that in the mouth of two or
 three witnesses, every word may
 bee confirmed ; and that so ^f by the
 second or third admonition, hee may
 either bee reclaimed, or not spared,
 but brought to further blame and cen-
 sure. And if hee will not vouch-
 safe to heare them, then are wee to
 tell

Cha. 22.

^a 1 Cor. 16

14.

^b Gal. 6. 1

^c Prov. 25. 9.

^d Mat. 18

15.

^a Jam. 5. 20

^b Luke 17. 3

^c ephes. 4. 32

^e Pro. 11. 13

^d Pro. 17. 9

& 16. 28

^e Mat. 18. 16

^f 2 Cor. 13. 1

348 *The use of Christs Censures,*

Cha. 22. *tell it* *unto the Church,* where he may
Mat. 18, 17 be rebuked of *h^a* many : and if here-
2 Cor. 2, 6 use to heare the Church also, then is
1 Cor. 5, 4 he, by the *'* power of Christ, which
 is given thereunto, for the judging
 of all *k* within the same, to be *l* cast
 out from among the Saints, when
 they are assembled, and to bee *deli-*
Verse 12. vered *unto* *m* Satan, for the destructi-
1 Verse 13. on of the flesh, that the spirit may be
 saved in the day of the Lord Iesus ;
 and whiles hee remaineth in that im-
 penitencie and excommunicate estate ;
 all Christians are to *n* avoyd him,
 and all communion with him, as
Rom. 16, 17 the Iewes avoyded heathens and pub-
1 Cor. 5, 11. licans.
Mat. 18, 17.

4. The keeping of this rule, caus-
 eth much peace in the communion of
 the Saints ; for by this orderly deal-
 ing with the party, all whispering,
 backbiting, slandering, and calumni-
 ating one of another, are stayed ; sins
 which reigne indeed *o* among the
 prophane worldlings, and heathens ;
 but are not *P* sufferable in the city of
 the Lord. By this, occasions of griefe
 and contention are cut off : for as
Ro. 1, 29, 30 *without wood, the fire is quenched,* so
Psal. 15, 3, *without a whisperer strife is silent.* By
101, 5, 7. this,
pro. 26, 20

this, either the sinner is amended, Cha. 22.
 whereat men and ^r Angels doe re- r Luk. 15, 9.
 joyce; or the Church at least wise 10.
 purged of the evill: for ^r *he that hard-* r Prov. 29, 1.
neeth his necke, when he is often rebuked,
shall suddainly be broken off, and cannot
be cured; but the Churches wound is
 cured hereby, as an other proverb
 saith, ^r *Cast out the scorner, and strife* r Pro. 22, 10.
shall goe out: so contention and reproach
shall cease.

5. But if the sinne be openly com-
 mitted, then must the sinner bee rebu-
 ked ^r *openly*, that others also may r 1 Tim. 5, 20
 feare; or If it be of such a nature, as
 tendeth to the seducing of men from
 God, though he that entiseth be neere
 and deare unto us; we are forbidden
 to spare or keep him secret, for so may
 many bee defiled by his privie sugge-
 stions; or if any secret hypocriticall
 practise be seene to impeach the truth
 of the Gospell, or upright walking
 therein; such ought in publike to be
 reprov'd, as ^r *Paul* for the like fault r Gal. 2, 11
 blamed *Peter* before all men. Or if 12, 13, 14.
 the crime bee heinous, bloudy, and
 dangerous to the life of others, by
 treason or treachery: such mischief r Acts 23, 16
 is both to be ^r *bewrayed*, prevented, 17, &c.
 and 1 King. 1, 11
12, 13, &c.

350 The use of Christs Censures,

Cha. 22. and punished; and bloudied so de-
fileth the land, as it cannot be clenfed
Num. 35, 33. but by the bloud of him that shed
it: such therefore (saith Salomon)
Pro. 28, 17. shall flee to the grave, let them not stay
him.

6. The foresaid censures of Christ
for rebuke and excommunication, are
to be inflicted upon all the members
James 2, 5. of the Church, without respect of
persons, as for other sins, so specially
for errors and heresies, and contenti-
ons against the true faith. For an He-
reticke must be rejected Tit. 3, 10. after one and
the second admonition; they that teach
or receive doctrines which they
ought not, must be Tit. 1, 11, 13. rebuked sharply,
that they may bee sound in the faith;
they that cause divisions and offences,
contrary to the doctrine learned,
Rom. 16, 17. must bee diligently marked and avoy-
ded; and such disquieters of the
Church, to be cut off. Generally,
Gal. 5, 12. all sinners and all unruly persons,
Luke 17, 3. are liable to the Saints admonitions;
1 Thes. 5, 14. and if any lust to be contentious, the
Churches of God have no such cu-
1 Cor. 14, 33. stome; for the Lord is author of
1 Psal. 101, 4. peace in them all; neither may the
1 Cor. 5, 12, 13. wicked be suffered to remaine in the
com.

communion of his people, but judgment ^m must be executed in the morning; neither may any ⁿ favour evill doers; for he that justifieth the wicked, him (saith ^o Salomon) shall the people curse, and the nations shall abhorre him; but to them that rebuke shall bee pleasantnesse, and upon them shall come the blessing of good.

Cha. 22.

^m Jer. 21, 12
ⁿ Rom. 1, 31

^o Pro. 24, 24
29.

7. The causes why the Saints must thus redresse the evils that arise among them, are these. First, for the glory of God, who commanded this duty in his law ^p plainly to rebuke our neighbour; that so upon warning and sight of his sinne, ^q he might bring his sacrifice and reconcile himselfe unto the Lord, whom he had offended; which if he regarded not, but should do ought with a high hand, hee then was said, ^r to blaspheme the Lord, and must bee cut off from among his people, because hee despised the word of the Lord, and broke his Commandement. God then who is dishonoured by mens transgressions, will againe be glorified among them, either by their ^s confession of, or ^t punishment for the same. For his way is holy, the ^u polluted may not passe by

^p Lev. 19, 17

^q Lev. 4, 23,
24, 28

^r Num. 15,
30, 31.

^s Is. 7, 19
^t Lev. 10, 3
Eze. 8, 22.
^u Isa. 35, 8.

it;

352 The use of Christs Censures,

Cha. 22. it; they defile ^x his sanctuary and
^{x Num. 19.} holy things; therefore they must
^{20, 22.} sanctific themselves that draw neere
^{Lev. 22, 2, 3} unto him, for holinesse ^y becommeth
^{y Psal. 93 5.} his house for ever.

8. Secondly, for the good of the
 sinner himselfe, who by these admo-
 nitions rebukes and censures, is of-
 tentimes bettered; especially if hee
 be the Lords Elect. For a prudent
^{z pro. 19, 25} man when he is reprov'd, ^z will un-
 derstand knowledge, and a rebuke
^{a Ch: 17. 10} sinketh more into him, ^a then an hun-
 dred stripes into a foole: the cen-
^{b 2 Cor. 2:6} sures of the Church are for his ^b hum-
^{c 1 Cor. 5:5} bling, and ^c salvation of his spirit in
 the day of the Lord. We owe this
 therefore as a duty of love unto our
 brethren, for their good; seeing love
^{d 1 pet 4 2} ^d covereth a multitude of sinnes; and
^{e James 5, 20} that is done, when ^e we convert the
 sinner from going astray, and save his
 soule from death. And hereupon it
 was, that God gave that Law of re-
^{f Lev. 19. 17} bukes in these words, ^f *Thou shalt*
not hate thy brother in thy heart; thou
shalt plainely rebuke thy neighbour,
and ^g *suffer not sinne upon him:* For
 what greater hatred can there bee
 shewed, then to see and suffer our
 bro-

^g Or beare
 not sin for
 him, as
 Lev. 24 9

brothers soule to perish? therefore Sa- Cha. 12.
lomon was not afraid to say, that
h open rebuke is better than secret love. ^{h prov. 27.5.}
And David minding this, did desire
that the righteous might smite him, ^{h psal. 141.5}
for it should be a benefit; and rebuke
him, for it should be a precious oyle,
wch he wished might not faile from
being on his head. How ever then
the wicked esteeme of this heavenly
ordinance, and hate those that rebuke
them, for which cause Christ forbad
to cast these holy things and pearles ^{h Mat. 7.6}
to dogges and swine, which would
but rent the giver; and Salomon,
to speake in the eares of a foole, ^{h prov. 23.9}
which would despise the wisdom of
their words: yet hee saith, ^{m Re- m pro. 9.8.}
buke a wise man, and he will love thee.
And an another Prophet sheweth
how men that by such wounds are
drawne to amendment of life, will
acknowledge and say, ^{n thus was I n Zech. 13.6}
wounded in the house of my friends. To
verifie the Proverbe, which teacheth,
that howsoever the kisses of an ene-
my be pleasant, ^{o pro. 27.6.}
*the wounds of a lo-
ver are faithfull.*

9. A third cause of these censures,
is the benefit of the Church; that it
may

- Cha. 22. may be kept from the contagion and corruption of sinners, which is great and dangerous. For in as much as they are all one body and brotherhood; the fault of a few, yea even of one, may bee a snare unto the whole company. This Israel felt of old, when
- p Ios. 7. 1, 4 for p Achans sinne the Lord chastised the whole congregation, yea told
- 9 Verse 12. them they were 9 *execrable*, and said hee would bee with them no more, except they destroyed the execrable thing from among them. And that correction was a warning to the
- s Ios. 22, 11, 12, 16, 20. Church a good while after, and made them for feare of the like againe, severely to look to their brethrens actions, when they seemed evill in their
- s Verse 18. eyes, and to say unto them, if *ye rebell to day against the Lord, even to morrow hee will bee wroth with all the congregation of Israel.* This also the Church of Corinth felt, whiles for
- s 1 Cor. 5, 1, 2 &c. the suffering of one wicked man, as leaven among them, the whole lump of the congregation was so leavened, as
- u Verse 6. the Apostle told them, *their rejoycing was not good, for that they kept the feast of their Passeeover Christ, with such soure leaven among them, wher-*

as in the shadow thereof, the leaven of Cha. 22.
 materiall bread was forbid to bee eaten, * upon paine of cutting off from
 Israel. The whole Church is endangered when they neglect this duty;
 first, because whiles impenitent sinners are suffered, their example is an
 evill president, and an emboldning of other, to doe likewise: as even
 the heathens y could tell King Ahasuerosh, about Queene Vashties offence;
 whereas if the scorner be smitten, *z the foolish will beware.* And
 God who punisheth some, for an *a* example to others, would also have his
 Church to chasten evill doers, that
b all Israel may hear and feare, and *c* doe no more presumptuously; because
 some will not sticke to *c* entise and perswade others unto their vices; especially
 Heretickes, which leaven mens soules with false doctrine, entangle
 the weak consciences, *c* draw Disciples after them, *f* subvert whole
 houses, and steale away the hearts of the people, as *g* did Absalom; such
 therefore are to be discovered and cast out, that all may know, and beware
 of them. Needfully then the Apostle warneth to *h* let no roote of bitterness

x 2x0.12.19

Esth. 1.16
17.18

2 Pro. 19.25
4 Numb. 26
10.
1 Cor. 10.6

Deut. 17.13

c Prov. 1.10
11. & 7.10.
13.21
d Pro. 9.14
15. &c.
e Acts 20.30

f Tit 1.11

g 2 Sam. 15.
6.

h Heb 12.15

Cha. 22. nesse spring up and trouble us, least thereby many bee defiled; for *dead flies* ¹ *causeth to stincke and putrifie the oymntment of the Apothecary*; *scornefull men* (as the proverbe ^k saith,) ¹ *bring the citie into a snare*; and ¹ *one sinner destroyeth much good.*

^{10.} A fourth cause why the evill must be purged out of the Church, is to stop the reproaches of the world, and those without. For they take occasion by the finnes of Gods people ^m to speake evill of them and of the truth and doctrine they professe; how much more will and may they doe this, if there be no rebuking and censuring of the sinners? As God himselfe therefore hath a care, that his name ⁿ should not be polluted before the heathen, by the punishment and destruction of us his people; so ought we againe, to have our ^o conversation honest among them, that God may be glorified; and his name not blasphemed by our transgression of his law. And such as breake out unto ⁹ infamous vices, either speedily to repent and amend them, or to be cast out from the fellowship of God and his people; so shall the Throne of

¹ Eccl. 10. 1.^k prov. 29. 8¹ Eccl. 9. 18^m Titus 2. 5.¹ Tim. 6. 1ⁿ Ezech. 20. 9

14. 22.

^o 1 pet. 2. 12^p Rom. 2. 23

24.

⁹ 1 Cor. 5. 1.

&c.

of Christ our King be stablished in Cha. 22.
justice, when the wicked are taken
away before him, ^r as when the drosse
is taken from the silver, there proceedeth ^rpro. 25. 4. 5
a vessell for the finer.

11. This care of keeping the
Church cleane and pure, the Lord
hath required in all ages, by many
lawes and rites, leading men hereun-
to. Himselfe first practised it, by the
rebuking and calling to repentance
of our first Parents, that sinned in Pa- ^rGen. 3. 9.
radise; and afterwards by admoni- ^{10. 11. &c.}
shing, and excommunicating Cain. ² Gen. 4. 6. 7.
The Patriarchs ^u Noah and Abra- ^{11. 12. 14.}
ham, executed these judgments on ^{* Gen. 9. 24.}
their own children, when the height ^{25. and 21.}
of their sinne so deserved. So soone as ^{9. 10. 12. 14.}
the Host of Israel was ^x constituted ^{Gal. 4. 30.}
and ordered, God provided for their
holinesse and puritie in that order
wherein he had set them, by causing
all sorts of evill to be removed away.
First he commanded, that such as had
corporall and ceremoniall pollutions,
as ^y Leprosies, or issues, or were de- ^y Num. 5. 2.
filed by the dead, should be put out of
the host. After that, for sinnes and
trespasses, whereby both soule and
body were indeed defiled, he required
² con-

^x Num. 1. 2.
3. and foure
Chapters.

Cha. 22. ² confession, restitution, and sacrifice.

¹ Ver. 6, 7. ⁸ And lastly for the finding out and purging of secret sinne, hee ordain-

^a Ver. 12, 13 ^{30, 31.} ned ^a that severe Law of jealousie, with the bitter curse-bringing water,

and dreadfull effects of the same; by all these teaching them, carefully to cleanse, both themselves and the congregation; which that they might the better mind and observe, he afterwards enacted for the lightest, even the ceremoniall uncleannesse, that the man w^{ch} purified not himselfe according unto the rites prescribed, should be ^b cut off from among the congregation, as having defiled the sanctuary of the Lord: the like he did for all other ^c presumptuous sinners whatsoever. And these lawes were kept in Israel, executed ^d among the people, even upon Kings, who were ^e rebuked for their sins, and thrust out for their leprofies. Christ also, and his Apostles have given many rules, (as is before shewed,) for cleansing the churches of sinne.

12. The keeping of which rules, belongeth to all the Saints, as the commandement directed of old ^f to the children of Israel, and in the new testam-

¹ Num. 19, 20

^c Num. 15: 27
30, 31.

^d 2 Chr. 23
19,

Ezra 6. 21

^e 1 Sam. 13

13. 14. & 15

19. 23. 26.

² Chro. 26.

18. 19 20. 21

^f Num. 5. 2.

Lev. 19. 17.

testament to all the brethren and Church, doth shew. It is a duty of love, from which no Christian can be exempted; to be performed by the word of God, which is given unto all, as a two edged sword, to execute vengeance and rebukes, ^h to bind both kings and nobles, and execute on them the judgement written: this honour (saith David) *shall be i to all the Saints.* But chiefly this pertaineth to the ministers and watchmen of the church, who having the word of reconciliation ^k committed unto them, and overseeing the manners of ^lal the flock; must preach that word, ^m be instant in season, and out of season, improve, rebuke, and exhort, with all long suffering and doctrine; they must hear the word at Gods mouth, ⁿ and give the people warning from him, admonishing them of their wicked waies, else they shall die in their sinnes, and their blood shall be required at those watchmens hands: they ^o must teach the people the difference between the holy and profane, and cause them to discern between the uncleane and the cleane. These have the keyes of the kingdome of heaven, in more speciall manner

Cha. 22.

g Mat. 18. 15
1 cor. 5.

b Ps. 149

5. 8

i Ps. 149. 9

k 2 Cor. 5. 19

l Act. 10. 28

m 2 Tim. 4. 2

n Ecc. 3. 17

18. &c.

o Eze. 44.

23

Q

manner

Cha. 22.

p^r Mat. 16. 19
Iohn 20. 23

9 1 Cor. 5. 3

1 Tim. 1. 20

7 Jer. 1. 10

7 Hos. 6. 5

p^r Heb. 13. 17p^r Col. 4. 17

Lev. 21. 8, 24

p^r 1 Ioh. 2. 18

26, 27

9 2 Cor. 11

20

7 Gal. 5. 1

4 Mat. 18. 17

18, 20. 1 Cor.

5. 4. 13. 2 Cor

2. 7, 8, 10

6 Ezek. 16

28

manner & given unto them, for the binding and loosing of sinnes by the publique ministry of the word : they are to guide and goe before the people, as in other affaires, & so in administering the censures of the church. By such God of old did pluck up and root out, destroy and throw downe, and againe build and plant ; by such he cut downe sinners in Israel, and slew them by the words of his mouth. Vnto such the people are to harken, obey, and submit themselves ; yet also to admonish them againe if need so require, and not suffer themselves to be seduced by false doctrine, & brought into bondage, devoured or smitten on the face ; but stand fast in the faith and liberty of the Gospell ; and when any is cast out from among them, or againe received in, that it be the joynt action of the church assembled, as Christ and his Apostle have given direction.

13. Thus are the hurts of the daughter of Gods people to be healed by admonitions, exhortations, rebukes, denunciations, censures, and woos ; a more wholesome and pleasant balme, then the sweet words of them

them that cry : peace peace, when ^{Cha. 22.}
 there is no peace : for *the blemme* of ^{e Jer. 6. 14}
the wound serveth sometimes ^d to purge ^{d Pro. 20. 30}
the evill, and the stripes within the bowels
of the belly. By such meanes the saints
 are brought to a sight of their sinnes,
 which they doe away with ^e teares ^{e Judg. 2. 4}
 and sacrifice, they ^f feare the Lord ^{f Jer. 36. 18}
 and pray before him, and he repenteth ¹⁹
 of the plague pronounced against
 them. Therefore ought all Gods ser-
 vants, to love his rebukes and cen-
 sures, sent by the hands of their bre-
 thren ; to ^g heare counsell, and receive ^{g Pro. 19. 20}
 instruction, that they may be wise in
 their latter end : to be more carefull
 to bury the dung and sinne of their
 soules, in the grave of Christ by repen-
 tance, then the Israelites in their camp
 to ^h cover their excrements, for of-^{h Deu. 23. 13}
 fending the Lord : to judge them-¹⁴
 selves ⁱ worthy to have beene destroy-^{i Eze. 36. 31}
 ed for their iniquities, and to cry
 with the Leper, ^k *I am uncleane, I am* ^{k Lev. 13. 45}
uncleane : to ^l acknowledge their ^{l 1 Sam. 5. 16}
 faults one to another, and pray one
 for another, that they may be healed ;
 for mercy is ^m promised to them that ^{m Pro. 28. 13}
 confesse and forsake their sinnes, and is
 to be ⁿ pronounced unto them in the ^{n 1 Sam. 7. 2}
 20. 22. 28 am

Cha. 22, name of the Lord; they are to be ^o for-
 2 Cor. 2. 7 given of their brethren and comforted, least they be swallowed up with
 overmuch heaviness. Thus the ear
 p Pro. 18. 31 P that hearkeneth to the correction of
 life, shall lodge among the wise: but
 q pro. 29. 1 he that ^q hardeneth his necke when
 he is rebuked, shall suddenly be de-
 stroyed, and cannot be cured. Such
 therefore must more roughly be in-
 treated, and ^r judgements denounced
 against them; and if they convert not
 as in their ^s transgression is their
 snare, and they are holden ^t with the
 cords of their owne sinne; so must
 they also by their brethren ^u be bound,
 and their sinnes ^x retained; and God
 in heaven will confirme this censure
 against them. Then are they till they
 repent and humble themselves; ^y put
 away and separated from among
 Gods people, ^z excluded the heavenly
 Ierusalem, regarded as strangers from
 the common wealth of Israel, as ^a hea-
 thens and publicans; and for despi-
 sing correction, are almost brought
 b into all evill, in the mids of the con-
 gregation and assembly. And if they
 continue still to hate correction, they
 c shall die; such judgements hath the
 Lord

Jer. 26. 4
 5. 6

s pro. 29. 6
 t chap. 5. 22

u Mat. 18. 18
 x Ioh. 20. 23

y Cor. 5. 13
 ezra 10. 8
 z Rev. 22. 15

a Mat. 18. 17

b Pro. 9. 20
 14

c pro. 15. 10

for the purging out of Evills. 363

Lord appointed for ^d corners, and ^{Cha. 22.}
stripes for the backe of fooles. By this ^{d cha. 19. 29}
meanes the body of Christ is disbur-
dened of noysome rotten members, ^{e Ioh. 15. 2}
the ^e fruitlesse branches are taken a-^{f Zech. 5. 8, 9}
way from the vine; the woman ^fwic-¹¹
kednesse pressed downe in her bushell,
is lifted up and carrieth away from
Ierusalem to Babylon, in the Land of
Shinar, her owne proper place; the
old leaven being purged out, the con-
gregation joyntly is a sweet and new ^{g 1 Cor. 5. 7}
lump, as the members severally are
unleavened; and keep a holy and joy-
full feast unto the Lord; who now is
turned ^h from his fierce wrath, which ^{h Ios. 7. 26}
was kindled for the transgressors. ^{11, 12}
Then he that is left in Sion, and re-
maineth in Ierusalem, may be called
holy, every one written unto life in
Ierusalem, ⁱ when the Lord hath wa-
shed the filthinesse of the daughters ^{i Isa. 4. 3, 4}
of Sion, and purged the blood of Ie-
rusalem out of the mids thereof, by
the spirit of judgement, and by the
spirit of burning.

*The waies of the Lord are righteous,
and the just shall walke in them: but the
wicked shall fall therein. Hos. 14. 10.*

CHAPTER XXIII.

How farre the Saints may hold, and walke in Communion together, if offences be not removed.

IT falleth often out, through the default and neglect of Churches, that the foresaid law and power of Christ is not duly practised, but sinners suffered and winked at, yea sometimes justified and upheld; by reason whereof, all kind of iniquitie waxeth and aboundeth, to the dishonour of God, the reproach and griefe of men. The duties therefore of the Saints, what then they are to doe themselves, and what to beare in others, is needfull to be considered: for their covenant with the Church, perswadeth them

^a to peace and concord, and not to schisme, or rent away from the fellowship; again their covenant with God, bindeth them to the obedience and keeping of ^b all his Commandments, with reproofe of, and departure from all evill.

^a Eph. 4. 3

^b Deut. 8. 1

Eph. 5. 7, 10

Pro. 4. 26, 27

2. In this straight regard is to be given, first unto the cause and thing it selfe, which is done or suffered amisse; secondly unto the handling thereof, and dealing about the same. For the cause it selfe, that in questions and disputable controversies the Saints beare one with anothers ^c infirmities, and diversitie of judgment, ^e especially for the present, till the truth be tryed out, either among themselves, or by the help of other Churches; which was the practise ^d in the Apostles dayes; as also in Moses law, for hard and doubtfull matters, the people dispersed through their Cities and Tribes had ^e aide of the Senate in Ierusalem. In this case therefore all Christians should mind that counsell of Gods wisdom, ^f not to be wise in themselves; & if they be otherwise minded, God shall reveale even the same unto them, they know not perfectly, ^h but in part. Or if it be a personall controversie, that as much as they may, they fulfill Christs Law, to beare their brothers burden, and procure their owne glory, ^k by passing by an offence: rather to ^l suffer wrong and sustaine harme, then by strife and

^c Rom: 14, 1
2, &c & 15.
^f Phil. 3, 15.

^d Acts 15, 1
2, &c.

^e Den. 17, 8, 9
² Chr. 19, 8

^f from: 2, 16
^g Phil. 3, 15

^h 1 Cor. 13, 9
10

ⁱ Gal. 6, 2
^k Pro. 19, 11.

^l 1 Cor. 6, 7

Cha. 23. contention to cause reproach ; remembering his counsell which said, *be not just overmuch.* But if the doctrine be ⁿ erroneous, and pernicious for the infecting of mens soules, and withdrawing them from the faith ; if the practise be ^o wicked, superstitious, or idolatrous, violating Gods covenant, injuring their brethren, or defiling themselves, to the slander of the Gospel ; then all the Saints must neither suffer (so far as in their power,) nor partake at all in any such evil. Yet before they make any breach, or departure from the Church, they are to use all meanes ^P in holy, meeke, peaceable, and orderly manner, for their redresse, as is ^q before shewed.

3. That transgressions may not be suffered in Churches, the reasons in the former Chapter alledged, doe prove ; and may further be confirmed by the reproofe that Christ sent to the Angels and Churches of Pergamus and Thyatira, for ^r having and suffering false teachers among them, that drew the people into sinne ; of this fault they were willed ^s to repent, or else he would fight against them with the sword of his mouth ; and ^t kill their chil-

^m Eccl. 7, 18

ⁿ 1 Tim. 1, 3, 4

& 4, 1, 2, & c

^o Tit. 3, 9, 10

^p Inde 3.

^q 1 Cor. 5

^r Col. 2 18

^s 1 Cor. 10, 6,

^t 7. 3, 14

^u Heb. 12, 14

^v Phil 2, 3.

^w 1 Cor. 16, 14

^x and 14, 40.

^y Chapter

22.

^z Rev. 2, 14,

^{aa} 15, 20:

^{ab} Verse 16.

^{ac} Rev. 2, 23.

children with death. And such as had kept themselves from these corruptions were ^awilled to hold fast that which they had, unto the end. ^a Verse 24, 25. 16. On the other hand, hee praised the Ephesians, that they could not ^abear ^a Verse 2, *with them which were evill*, but had tried and found out false Apostles. And this marke Salomon set on them that keepe the Law, that ^athey will set ^a P 10.4 *themselves against the wicked.*

4. And that the Saints may not for fellowship with the Church or any members thereof, doe any evill thing, either in Gods worship or the affaires of man, the very forme of the law given to them all joyntly and severally sheweth; for God speaketh to every soule apart, ^a *Thou shalt have* ^a Exod. 20. *no other Gods before my face*; and so in all the other precepts. And least by the errour of many, any should bee withdrawen from this obedience; he gave another expresse law, ^a *Thou* ^a Exo. 23. *shalt not follow a multitude to doe evill.* After that, when corruption spred among the people, he said, ^b *though* ^b Hof. 4. 15 *thou Israel play the harlot, yet let not Judah sinne.* And so farre ought all to be from sinning for company, as they

Q 5 should

Cha. 23. should say with Iacob, ^c into their se-
 c Gen:49,6 cret let not my soule come; my glory be
 not thou joyned with their assembly; and
 apf. 26,5,6 with David, should ^d hate the assem-
 blie of the evill, and not sit with the
 wicked, but wash their hands in inno-
 cency, and compasse the Lords Al-
 tar; for howsoever men joyne toge-
 ther in sinne, yet *hand in hand* ^e the
 wicked shall not bee unpunished; the
 soule that sinneth ^f it shall dye; and
 f Eze. 18,4
 g Deut. 29, 18, 19, 20. whe ther it be 8 man or woman, or fa-
 mily or tribe, which shall turne their
 heart away from the Lord, and so per-
 sist, blessing themselves in their evill,
 he will not be mercifull to such a per-
 son, but put out his name from under
 heaven. And the Lord when he tak-
 eth his by the hand, teacheth them,
 E L. 8, 11, 13 ^h not to walke in the way of such people,
 but to sanctifie and feare him. This
 then is the duty of every soule, that
 they keepe themselves pure, and re-
 fraine from all wickednesse, that so
 the praise of Iudah may come upon
 them, which ⁱ yet ruled with God,
 and was faithfull with the Saints, when
 Ephraim compassed the Lord with lyes,
 and the house of Israel with deceit. So
 also shall their reward be with those
 k few

A few names in Sardi, (which Church had a name, that it lived, but was dead,) which had not defiled their garments, and should walke with Christ in whites, for they were worthy.

5. Moreover the Saints must have a care of their Communion in the Church, that by reason of their brotherhood and corporation, they ¹ *par-* take not with other mens finnes. True it is, that some hypocrites will cary themselves so cunningly, that they can hardly be discovered or avoyded, howsoever in godly jealousie they may be suspected; such must be borne with patience, till their sins bee ripe. And it appeareth, that the Apostles themselves were much troubled with such, whom they therefore called ^m *deceitfull workers*, for that they could (like Satan) transforme themselves into the Apostles of Christ, and ministers of righteousness; and these sought ⁿ occasion against the faithfull servants of God, and would impurely, ^o even of envie and strife, preach Christ, supposing to adde more affliction to their bands; neither hath the Church in any age beene without such

1 Tim. 5, 22

m-2 Cor. 11
13, 14, 15.

n Verse 12.

o phil. 1, 15.
16.

Cha. 23. Such tares; whose judgment is with the Lord not farre off, and their damnation sleepeth not. But if their wickednesse be apparant, they must either be reclaimed from their sinne, or rejected: otherwise the whole Church may be p levened, and in fault also, as before is proved. And when either in Gods worship, corruptions are admitted; or the open wicked suffered unamended: all the godly ought not only to reprove and witnesse against these evils, but refraine from partaking with the Church in them. So did the Prophets, and holy men of old themselves; and so they taught others. When false worship was set up in the Churches, they warned the people

9 Hof. 4, 15. *¶ not to come there*; when false Prophets taught *¶ not to heare them*; yea though they were their owne children, *¶ to thrust them through* when they prophesied. And generally for all iniquitie against GOD and men, they taught every one, *¶ to refraine*, as they loved their lives and salvation: *¶ to turne themselves*, and cause others to turne from all their transgressions; because they should bee judged every one according to his wayes.

1 Cor. 5, 6

9 Hof. 4, 15.

1 Jer. 23, 16,

1 Zech. 13, 3

9 Ezc. 18, 10
11, 12, 13, 20

9 Ezc. 18, 30
31.

ways. Hereupon the godly when they could not reclaim their brethren, both ^x *mourned and cryed* for ^x *Eze. 9, 4* all the abominations done among them, and also ^y *refrained from evill*, ^y *Isa. 59, 15.* whereby they made themselves a prey to the wicked; who ^z *hated them*, ^z *Isa. 66, 5* and cast them out for G O D S name sake; yet they againe were taught, to ^a *judge them after the manner of har-* ^a *Eze. 23, 45* ^b *lots*, to ^b *pleade with their mother* (the ^b *Hos. 2, 2-3* Church) *that shee was not the wife of the Lord, nor he her husband*, but for her adulteries she should bee staine, and her children unpittied, if she took not away her fornications out of her sight. And in Ieremies dayes the Lord asketh, ^c *what his beloved* ^c *Ier. 11, 15* should tary in his house, seeing it had committed abomination with many? and the holy flesh, (that is the flesh ^d of the sacrifices,) was gone away ^d *Hag. 2, 13* from them, (being defiled by their im- ^e *14, 15* pure actions, and therefore rather to be ^e *Lev. 7, 19* burnt with fire, then eaten of any man;) for when they did evill, they rejoyced; so that it were better for every godly one to separate, then communicate with that worship, where (as another ^f *Prophet saith*,) ^f *Isa. 66, 3* the

Cha. 23. the sacrificing of bullocks and sheep, was as if *they had slaine a man, or cut off a dogs necke, or offered swines-blond,* and the memory of incense, as if they *blessed an Idol;* they having chosen their owne wayes, and their soule delighting in their abominations. In like manner did Christ informe his Apostles, and they the Churches; that they should not admit of any erroneous doctrines, or partake in any evill act with the Scribes and Pharisees, but ^g let them alone like ^h blind guides, and ^h save themselves from that froward generation; to ⁱ have no fellowship with the unfruitfull works of darknesse; to ^k separate, and turne away from false teachers, and evill doers; to ^l trie the spirits, and having tryed all things; to keepe only ^m that which was good; to refuse all fellowship with false teachers, ⁿ not to receive them to house, nor bid them God speed; to hold such ^o accursed as should preach ^o otherwise then they had received of the Apostles. And generally, not ^p to partake of the sins of others, that they receive not of their plagues.

6. By which and many other like

like, Scriptures, we are taught, not to keepe communion with people or Church, in any open or knowne wickednesse, against either Table of Gods law; for that were to honour man more than G O D. Our fellowship is *in the light*, not in darknesse; neither is it good walking, to speake against faults in others, and our selves doe the same with them: how should our reproofes or admonitions be regarded of men, when the beam is in our owne eye, and our works do more justifie, then our words can condemn them? The Prophets of old, our Saviour, and his Apostles, are never found either to doe, or joyne in the doing of any unlawfull thing, for which they blamed their peoples: in like wise must we walke, else shall we be inexcusable before God and men; for (as it is written,) *"hee that judgeth another and doth the same things, condemneth himselfe."*

1 Ioh. 1, 6
7.

Psa. 50, 16
17, 18.

Mat. 7, 3, 4.

Tit. 1, 16.

Rom. 2, 1.

Psal. 89, 7.

7. And in our assemblies, where G O D s presence is, ought our holinesse, feare and obedience, most to shine; and all evill things must bee shunned: where by reason of our neare conjunction and Communion, the

con-

Cha. 23. contagion of sinne may spread over all. For there all are one loafe and one
 y *1 Cor. 10. 17* body, y because we are all partakers of one bread. And if the wicked partake with us, neither we nor the holy things can sanctifie them; but contrariwise they defile us, and every thing they touch, as the law saith
 z *Nam 19. 22* *whatsoever the uncleane person toucheth shall be uncleane, and the person that toucheth him shall be uncleane.* And this touching, figured our fellowship together in the Church, as the Apostle
 a *2 Cor 6. 14* a sheweth: and by this, the Prophet Haggai convinced the people of Israel to be b *Hag. 2. 14* *uncleane* in Gods sight, they, and all their workes and sacrifices.
 c *Lev. 22* Wherefore straight c lawes were given to that nation, as well priests as
 d *ver. 9* people, even upon paine of d death, that none in his uncleannesse should
 e *Ver. 3* e touch the holy things of the church, for that was not onely a defiling of the f *things themselves*, but of Gods
 f *Ver. 15* g *Lev. 22. 2* g name also. For avoyding whereof, 32.
 h *Ezc. 44. 23* the Priests were to h teach the people: how to discern betweene holy and profane, cleane and uncleane. Which if they did, and tooke away the precious from the vile, then were they as
 i *Gods*

ⁱ Gods mouth : otherwise, when they put no difference betweene holy and profane, they ^k broke Gods Law, and ^k defiled his holy things : for which cause, he powred out^l his indignation upon them. And now that all Christians are made ^m Priests unto God, even a ⁿ kingly priesthood to ^o reign upon earth, and have the ^p power of Christ, to judge all that are ^q within the Church, and ^r cast out the wicked from among them : they ought to ^s reteine and use their power, to execute the ^t judgement that is written; and as the priests of old, to ^u keepe Gods lawes and statutes in all his assemblies, or els. ^x to depart from among them.

8. For if any church or people, violate Gods covenant, by sinning against him, and one against another: and if there are ^y be uncircumcised, that they cannot hearken to admonition, nor be ^z ashamed, when they have committed abomination, but despising the word, walke stubbornly with God, and will not be reclaimed: then they that were ^a yesterday Gods people, are risen up for an enemy, and he will walke ^b stubbornly in anger against

Cha. 23.

ⁱ Ier. 15. 19

^k Eze. 22
25

^l Ver. 31

^m Rev. 1. 6

ⁿ 2 Pet. 2. 9

^o Rev. 5. 10

^p 1 Cor 5 4

^q ver. 12

^r ver. 13

^s Cor. 7. 13

gal. 5. 1

^t Pl. 149. 9

^u Eze. 44

24

^x Isa: 52. 11

^y Ier. 6. 10

^z ver. 15

^a Mic: 3 8

^b Levit. 26

28

Cha. 23.

e verſe 30

d verſe 31

e Iſa. 1. 13

P ro. 15. 8

f Amos 5. 21

g Jer. 7. 15

h 1 King. 9. 7

i Rev. 2. 5

k Jer. 11. 17

l Mat. 21. 43

m Mat. 23. 38

n Hof. 9. 15

o Hof. 9. 17

p 1 Sam. 15

23

q Dan 9. 11

against them, and his ſoule will abhorre them, he will bring their ſanctuarie to neught, and will not ſmell the ſavour of their ſweet odours; the incenſe of their prayers, is an abomination unto him; he hateth, he abhorreth their feaſt dayes, and will not ſmell in their ſolemnie aſſemblies; both ſ them and the houſe which he had hallowed for his name, will he caſt out of his ſight, and remove the candleſtick out of his place; the Lord of hoſts that planted them, pronounceth a plague againſt them, he will take his kingdome from them, and give it to a nation, which ſhall bring forth the fruits thereof, and their habitation ſhall be left unto them deſolate. He will doe unto them, as he threatneth by his prophet, *For the wickedneſſe of their inventions I will caſt them out of my houſe, I will love them no more; and againe, my God will caſt them away, becauſe they did not obey him.* For rebellion is as the ſinne of witchcraft, and tranſgreſſion is wickedneſſe and idolatrie; ſeeing they have caſt away the word of the Lord, therefore he caſteth away them; the curſe is powred upon them, and the oath

oath that is written in the Law. For Cha. 23.
 God proclaymeth, *Cursed be the man,* ^{r Ier. 11. 3, 4}
that obeyeth not the words of this cove-
nant, which I commanded your fathers,
saying, obey my voyce, and doe according
to all these things, which I command you,
so shall ye be my people, and I will be your
God: and his servants answer and say,
Amen, O Lord. Thus the curse de- ^{sv verses.}
 voureth the land, of that assemblie or
 people, and the inhabitants thereof
 are desolate, for that ^t they transgres- ^{r Isa. 24. 5, 6}
 sed the lawes, changed the ordinan-
 ces, and brake the everlasting cove-
 nant; and then the Lord sweareth and
 saith, *"I abhor the excellencie of Iacob,"* ^{" Amos 6. 3}
and hate his pallaces.

9. Then they that cryed out a-
 gainst their abominations, are ^x mar- ^{x Eze. 9. 4, 6}
 ked and saved from destruction; a
 booke of ^y remembrance is written ^{y Mal. 3. 16}
 before the Lord, for them that feare
 him, and thinke on his name, and they
 shall be unto him ^z for a flock, and he ^{z ver. 17}
 will spare them, as a man spareth his
 owne sonne that serveth him; They
 shall discern between the righteous ^{a ver. 18}
 and the wicked; unto them shall ^b the ^{b Mal. 4. 2}
 sun of righteousness arise, with health
 under his wings, and they shall tread ^{c ver. 3}
 downe

378 *Of the Communion that one*

Cha. 24 downe the wicked as dust under the
 soles of their feet. Thus the redeemer
 will come ^d unto them that turne
 from iniquity in Iacob; and hee
 will leave in the mids of it, an ^e hum-
 ble and poore people, and they shall
 trust in his name, and the remnant
 of Israel shall doe no iniquity, nor
 speake lies: and over them will the
 LORD ^f rejoyce with joy, hee
 will quiet Himselfe in His love, even
 with joy will he rejoyce over them.

41sa 59.20

e zeph. 3. 12
 13:

f ver. 17

*The Lord preserveth all them that love
 him: but he will destroy all the wicked,
 Psal. 145. 20.*

CHAP. XXIIII.

*Of the Communion that one Church
 hath with another.*

HA V I N G spoken of the Saints
 Communion in their severall
 Congregations, wherein they are di-
 stinct bodies, and owe speciall duty
 and care one toward another: it re-
 maineth that something be said, of the
 communion betweene Church and
 Church.

Church. For though they be disjoy- Cha. 24.
 ned in place, yet are they united in
 heart and spirit, so as they generally
 are but ^a *one body* or church, under one ^a Eph. 4. 4, 5
Col. 1. 18
 head Christ, called in one hope of their
 vocation, by one God and father of al;
 and must endeavour to keep the unity
 of the spirit, in the bond of peace.

2. When Christ sent forth his
 Apostles into the world, He ^b gave ^b Mar. 28
19, 20
 them one and the same commission,
 for preaching the Gospell *in all nati-*
ons, and teaching them to observe
 whatsoever he had commanded: who
 thereupon preached ^c one common ^c Eph. 4. 5
Tit. 1. 4
 faith, a covenant and Gospell ^d ever- ^d Heb. 13. 20
rev. 14. 6
 lasting, for every tongue and people;
 and exhorted them ^e earnestly to Iude. ver. 3
 contend for that faith once given
 to the Saints. And as the faith was
 one, so was there one *rule*, or ^f *canon* ^f Gal. 6. 16
 for all Gods Israel to walke by, the ^g A. 14. 23
and 20. 17
 same officers in all Churches; the jam. 5. 14
1 pet. 5. 1. tit
1. 5
 same ^h ordinances and decrees; the ^h 1 Cor. 7. 17
& 16. 1. 28.
16. 4
 same wayes taught by the Apostles
ⁱ every where in every Church, ⁱ 1 Cor. 4. 17
^k 1 Tim. 1. 3
and 6. 3. 14
1 Icor. 14. 33
 and all other ^k forbidden: so peace
 was set by God in ^l all Churches of
 the Saints.

And as the Church generally
 con-

Cha. 24. considered, is the ^m mother of all the
^{mGal. 4. 26} faithfull; so the particular churches
^{nSong. 8. 3} are ⁿ sisters each to other, and there is
^{o1Pct. 5. 9} ^o a brotherhood of the Saints through-
^{o1Sa. 1. 10. 16} out the world; they being ^p all one in
^{pGal. 3. 28} Christ Iesus, the ^q one shepheard that
^{qIoh. 10. 16} hath made one sheepfold: and are
^r therefore exhorted, to be ^r all of one
^{1Pct. 1. 1} minde, and to love as brethren. For
^{with 3. 8} so was it prophesied of the latter
^{1Sa. 2. 2, 3, 4} dayes, that peoples should joyntly
 'seeke for knowledge of Gods wayes,
 in the mountaine of his house; and
 nation not lift up a sword against na-
 tion, nor learne to fight any more.

4. From hence ariseth the Com-
 munion of love, and all Gods graces
 and blessings among the churches;
 wherein our elder sister, the Congre-
 gation of Israel hath walked before us
 for an example. For she had mind and
 care of us when we were small, ^t and
 without breasts, not able to beare or
 nourse up children to the Lord; she
^u prayed for us unto God; ^x made men-
 tion of us to her acquaintance, and
 taught her children by many ^y pro-
 phesies, to expect our birth, calling,
 and conjoyning in one spirituall bo-
 dy, faith, worship and religion. And

now

^{3Song. 8. 3}
^{mPsa. 67}
^{1Sa. 87. 4}
^{3Gen. 9. 27}
^{& 12. 3. pSal.}
^{2. 8. and 72.}
^{8. 9. 10. 11}
^{1Sa. 49. 6. &}
^{66. 19. 21}
^{hof 2. 23}
^{mal. 1. 11}

now that we through Christ have obtained this riches and mercy, though it be by her ^a fall and diminishing; we ought both to nourish unitie and peace among our selves, and to remember her againe, who notwithstanding her present misery, is ^a beloved for her fathers sakes, and shall again ^b obtaine mercy; which, what will it bee unto us, but ^c life from the dead? Cha. 24.
Rom. 11, 12
Verse 28.
Verse 31.
Verse 13.

5. Examples also we have of the Churches in the Apostles dayes, who communicated each with other, in blessings spirituall and temporall, as amongst others, chiefly appeareth in those two loving sisters the Churches at Ierusalem and Antiochia, the one of which were Iewes, the other Gentiles. For they ^d in Ierusalem, hearing that many in Antioch were turned unto Christ; sent for their further edification, Barnabas, unto them, ^e a good man and full of the Holy Ghost, and of faith; by whose means, much people joyned themselves unto the Lord. The Antiochians knowing, (^f as the Apostle saith,) that if d Acts 11, 22
Sc.
Verse 24.
Ro: 15, 27. they were made partakers of their spirituall things, their duty was to minister

Cha. 24. minister unto them in carnall things :
 when they heard of a ^s famine fore-
 told to come over all the world, sent
 succour to their brethren in Iudea, by
 the hands of Barnabas and Saul. A-
 gaine, when there ^h grew a dissenti-
 on, by meanes of false doctrine, sown
 among them ; they sent the said *Paul*
 and Barnabas for advise and helpe un-
 to Ierusalem ; which Church, after
 a great disputation, even by the Apo-
 stles themselves, ^k sent back choise and
 chiefe men of their owne company,
 to Antiochia, with Paul and Barna-
 bas, and wrote letters also, of the
 same matter : so both by word and
 writing, the ^l multitude of belee-
 vers there ; were confirmed in the
 truth, and rejoyced for the conso-
 lation.

6: Thus have wee a patterne and
 president of Christian duties between
 Churches, in that Church which first
 was crowned with the name of
^m *Christians* ; and have besides this,
 many other instructions and exam-
 ples proposed in the Scriptures ; as of
 the Churches in ⁿ Macedonia, so rea-
 dy and instant to bestow grace and
 fellowship of ministring to other
 Saints ;

^g Acts 11, 28
29, 30.

^h Acts 15, 1, 2
&c.

ⁱ Verse 7.

^k Acts 15, 22

^l Ver. 30, 31
&c.

^m Acts 11,
26.

ⁿ 2 Cor: 8, 1
2, 3, &c.

Cha. 22. with them, even a blessing in the middes of the land, (as we have seene before ^z in the Church at Ierusalem,) and the blessing of the Lord upon it, in this holy communion, saying,
^{2 A&S II. & 15.} *a Blessed be my people Egypt, and Assur, the worke of my hands, and Israel mine inherisance.*

^{6 Chap. 18. and 19.} 7. From these few examples, compared with the ^b former generall duties of all Christians; may appeare how Churches owe helpe, comfort, and refreshing one to another, as they have need and ability, and should not one envie or vexe an other, but ^c as
^{1 Isa. II. 13. 14.} Ephraim and Iudah, flee together upon the shoulders of the common enemy; yet avoyding both ambition and confusion. For although we may advise, exhort, warne, reprove, &c. so farre as Christian love and power extendeth: yet finde wee no authority committed to one congregation over another, for excommunicating the same, as every Church hath over her owne members. Christ reserveth this power in his owne hand, to
^{Rev. 2, 5.} remove the Candlestickes out of their places, if they sinne and repent not. And hee in his Epistles to the
 seven

*seven Churches. dealeth with every of them severally, for their own estate and faults; not imputing the sins of one unto an other: though the admonitions given to every one, were to be a warning to all Churches, even whosoever had an eare to heare. Neither may members disorderly ruine from Church to Church, which may worke trouble and confusion, for avoyding whereof in the Apostles daies, letters of ^fcommendation were written, for such as by occasion travelled to other places; that they might bee esteemed and received as brethren; as on the contrary, false teachers, hereticks, excommunicates, and such like, ^gbe shunned and avoyded.

Cha. 22.
e Rev. 2, and
3. chapters

f 2 Cor. 3, 1
3 Joh. 8, 9, 10
Col. 4, 10.
Acts 15, 24,
25, &c.

g 1 Tim. 1, 10
2 Tim. 1, 15
& 2, 17, &c
4, 14, 15.

8. As for communicating with another church, when it lyeth in sin; Christians are to consider the mentioned in the former chapter. For when they may not partake with their own congregation, unto which they are joyned; neither may they partake with an other, being in the same estate and transgression. A multitude ^h cannot make an evill thing good; neither can many, or all

h Exod. 23, 2

Cha. 24. churches together, justifie or make tolerable, that which Gods law condemneth; for ⁱall men, though they bee layd together in the ballance, are *lighter than vanity*, as the Prophet saith. It is *justice* (according to the true proverbe) ^k which *exalteth a nation*: but *sinne*, is the shame of peoples. As therefore when Israel was in trespasse, ¹ Iudah was forbidden to sinne, and every godly Iew, to goe to their assemblies: so the Christians in Sardis, ^m which were commended of Christ, for not defiling their garments in the sinnes of that church; could not have beene blamelesse, if they had joyned with their sister Church of Thyatira, ⁿ where Iesabel late as doctresse, to teach and to deceive Gods servants.

^o **9.** When ^o *Aholah*, (the Church of Samaria) had defiled her selfe with the idols of Assthur, and was therefore chastised of God; it should have beene a warning to *Aholibah*, (the Church of Ierusalem,) not to doe the like, nor partake in her sisters evils: but when they became both after one sort, the Lords ^p heart forsook them both alike; & because Ierusalem walke

ⁱ Psal. 62, 9^k Pro. 14, 34¹ Hof. 4, 15^m Rev. 3, 4ⁿ Rev. 2, 20^o Eze. 23, 4
^k c.^p Verse 18.

walked in her sisters way, & there-^{Cha. 24.}
fore G O D gave the others cuppe ^{9 Verse 31.}
into her hand, the cup of ^{7 Verse 33.} destru-
ction and desolation. For the Lord
being exceeding wroth with Israel,
and having ^{f 2 King. 17.} put them out of his
sight, that none was left but the tribe
of Iudah onely, yet Iudah not keep-
ing the commandements of the Lord
their God, but walking after the fa-
shion of Israel, which they used, the
L O R D did therefore ^{18, 19} cast off all the
seed of Israel, and afflicted them,
and delivered them into the hands of
spoylers, untill he had cast them out
of his sight. It behoveth all there-
fore to minde well their communion
both with their owne and other
churches; and to nourish peace, but
in holinesse; to keepe communion,
but in light, not in darknesse; for
we must all appeare before ^{2 Verse 20:} the judg-
ment seat of Christ, where ^{u 2 Cor. 5, 20.} every
one of us shall give account of him-
selfe unto God, and ^{x Ro. 14, 12.} every man beare
his own burthen. As we have sowne
this flesh, so shall wee reape; the
soule that hath ^z sinned shall dye;
Noah, Daniel, and Iob, shall ^{7 Ezec. 18.} deli-
ver neither sonne nor daughter, but ^{20, 34.}
their ^{13, 14, 20.}

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their owne soules by their righteousnesse. And whosoever overcommeth, shall ^b inherit all things; and shall not be ^c hurt of the second death.

^b Rev. 21, 7
^c Rev. 2, 11.

*Sow to your selves in righteousness:
reape after the measure of mercy.
Hos. 10. 12.*



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SEeing then we have received such grace from God, (so many as beleeve in the name of his son Christ,) as that we are ^d raised up from the graves of sinne, wherein we all lay naturally the children ^e of wrath; and are called with a holy calling, from the servitude of Satan and sinne, and all communion with the wickednesse of this world, to serve the Lord in freedome of spirit, and newnesse of life; according to his word, and are conjoynd in a holy society with himselfe after a wonderfull
and

^d Eze. 37, 12
Iohn 5, 25.

^e Eph; 2, 3

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and incomprehensible manner, apprehended by faith; and one with another in the fellowship of the Gospel; being through his mercy made a chosen generation, a kingly Priesthood, washed from all our sinnes ^f in the blood of Christ, and ^h reigning with him on earth by mortifying and subduing our earthy members; and seeing we have in this estate, all the promises of life, blessing, and salvation, the presence and protection of him our God, the guard and assistance of his holy ⁱ Angels, and whatsoever thing is good, for our helpe, joy and comfort, whiles wee live on earth: what remaineth then, but that wee ^k purge our selves from all filthinesse of the flesh and spirit, and so grow up unto full holinesse in the feare of God, making straight steps unto our feet, running with patience the race that is set before us, fighting the good fight of faith and of afflictions, resisting sin both in our selves and others, nourishing mutuall love and peace, and making an end of our salvation in feare and trembling. That after we have ended this warfare in the flesh, and have so fought, as we winne the

R 4 victory,

^f 1 Pct. 2, 9

^g Rev. 1, 5

^h Rev. 5, 10

ⁱ Heb. 1, 14

^k 2 Cor. 7, 1

^l Phil. 2, 12

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victory, and none other get our crowne; when our soules shall flit out of these earthly Tabernacles, our bodies may sleepe and rest in their
^m beds, till our change come, and our
ⁿ soules not sent to the spirits ⁿ in prison, but received among the spirits
^o of just and perfect men, we may so rest from our labours, and waite for the full redemption of our bodies, at that day, when our Lord Iesus shall
^p shew himselfe from heaven, with his mighty Angels in flaming fire, to render vengeance unto them that know not God; nor obey the Gospel of our Lord Christ; punishing them with everlasting perdition, from his presence, and from the glory of his power; and to bee glorified in his Saints, and made marvellous in all them that beleeve; which all shall be where himselfe is, and see the blessed face of God, and there enjoy that heavenly communion in the great assembly of all Saints, with everlasting joy upon their heads, where sorrow and mourning shall be forgotten, and all happinesse and pleasures possessed for evermore.
 For desire of that day, the ^q spirit and
 the

^m Isa: 57, 2

ⁿ 1 Pet. 3, 19

^o Heb. 12, 23

^p 2 Thes. 1, 7
 8, 9, 10.

^q Reve. 22, 17.

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the Bride say, *Come*. And let him that heareth, say *Come*. The faithfull and true witnesse saith, *Surely I come* * Verse 20. *quickly : Amen*. Even so come Lord Iesus.

He that is a Saint, let him be sanctified still, Rev. 22, 11.

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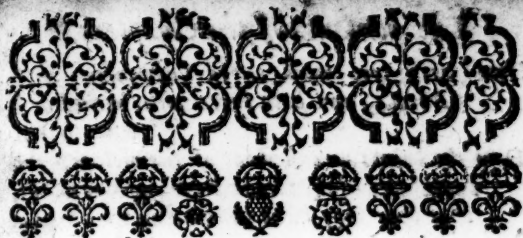
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